

The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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God Creates— Man Despoils

Could anything be more desolate than a burnt-out forest—charred stumps replacing the glorious verdure and sturdy brown trunks? Over one hundred forest fires were raging in Ontario when this caption was written—many of them started by cigaret smokers and careless campers. Apart from the loss of valuable timber, think of the harm done to animals who are driven out of their dens and hide-outs—their young often destroyed in the blaze. In the lower picture a humane woodsman has rescued a dazed fawn.

Somehow symbolic of the world ravaged by war, unbelief and sinful recklessness is the devastated forest. This globe will only know real peace when Jesus shall return to the earth, and usher in a reign of indescribable beauty and love and equity.

Daily Devotions

BY COLONEL ROBERT MORRISON

SUNDAY:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

If, as we think, these words were addressed to Nicodemus here is an unfolding of the "heavenly things" spoken of in verse twelve and, wonderful to relate, beginning on the level of the accepted beliefs of Nicodemus who was well versed in the Old Testament. No doubt when he helped to take the body of Jesus down from the Cross he remembered vividly these very words.

MONDAY:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

This epitome of the Gospel may have been John's own way of putting the Gospel in a nut shell: God's love embracing the world, the giving of His Son as our Saviour, the "whosoever" including Gentile as well as Jew and the promise of life everlasting. If the words however were addressed to Nicodemus how shattering to his beliefs in a Messiah coming for the Jews only.

TUESDAY:

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."—John 3:17.

Jesus is the Messenger of Salvation. He came to save. He is the Saviour and salvation is through Him. He does not condemn men. They condemn themselves by their refusal to accept Him. Self-salvation will not do. Many want to do something towards their salvation rather than to take up a right attitude to Jesus and believe on Him. Salvation is by faith, not by works.

WEDNESDAY:

"And this is the condemnation, that light is come into the world, and men loved darkness."—John 3:19.

How striking! Light has come . . . men love darkness. What has history to show but that men resist light, whether it be the light of science, of medicine, of discovery, of improvement, or of religion. At heart man is a rebel against God. Jesus, who is the Light of the World is rejected, scoffed at, refused, belittled. This is our condemnation.

THURSDAY:

"And there arose a question between some of John's disciples and the Jews about purifying."—John 3:25.

What a lot of time has been spent by religious people on questions of religious practices. Ceremonialism became a snare to the Pharisees of the days of John the Baptist. Jesus scathingly denounced the people who were outwardly religious. And when there is a decline in inward heart religion there is a tendency to turn to the outward forms and to magnify their importance. Let us beware. We have no time for argument about forms and ceremony.

FRIDAY:

"He must increase, but I must decrease."—John 3:30.

In these words John the Baptist gives a clue to the true spiritual development in every child of God. The abnegation of self and the exaltation of Christ. Self on the Cross, Christ on the throne of the heart. It is necessary to ask at times how much of the Divine is to be seen in my life from day to day? Christ increasing, self decreasing.

"Christ is all, yes all in all, My Christ is all in all."

SATURDAY:

"The Father loveth the Son, and hath given all things into His hand."—John 3:35.

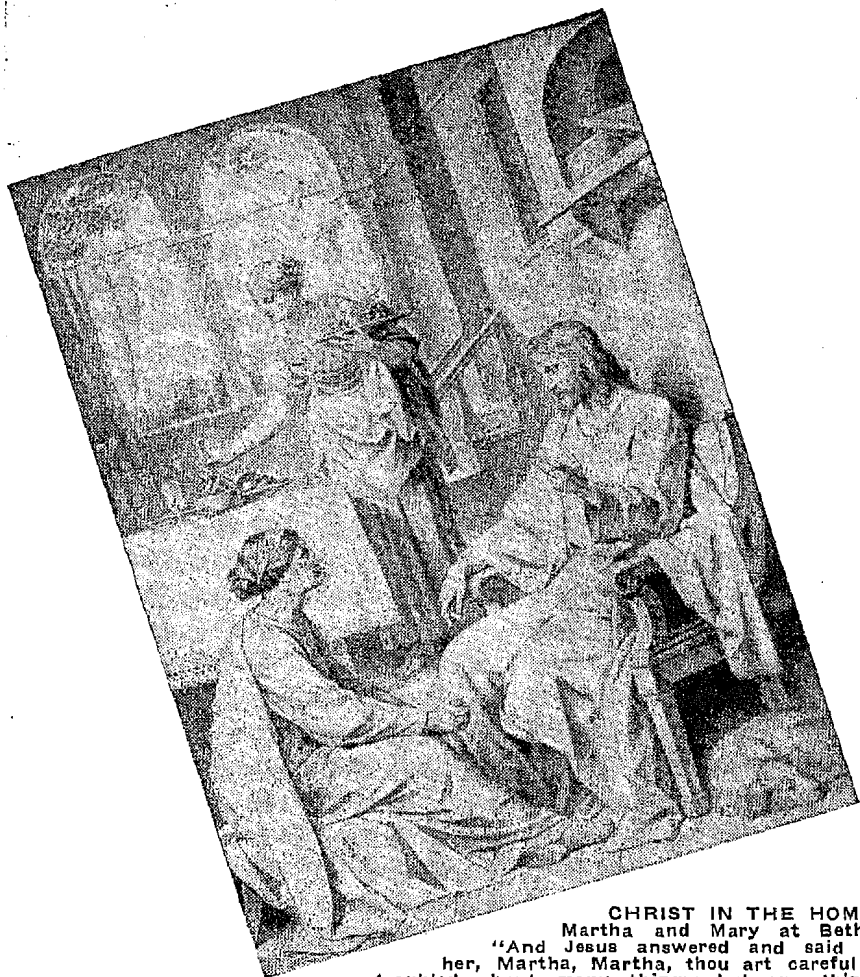
We can dwell with profit on the Saviourhood of Jesus but He is also a King and as such should rule and reign in our hearts. As a Saviour He is to be worshipped. As a King He is to be served. He is the Lord Jesus Christ and "He shall reign for ever and ever."

"And crown Him Lord of all."

TWO BLESSINGS

HE that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of, a blessing that money cannot buy, therefore value it and be thankful for it.—Isaak Walton

Character may become diseased as our bodies do.—G. Eliot



CHRIST IN THE HOME of Martha and Mary at Bethany. "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42. (Picture by Hofmann)

Bible Pictures

BY ANNIE FAIR McKERNAN

EVERYONE enjoys looking at pictures. We like to get out the family album and study the pictures there, which seem to speak to us from the past. There is inspiration in the strength of character and courage in the rugged features of some of the old pioneers.

So it is when we study the pictures in the Bible. We conjure up a mental image of the great Bible characters such as Daniel, Elijah, David, Mary, Ruth and Naomi, Peter, Paul, and John. These great men and women, who lived and worked and prayed, who suffered trials and persecution yet lived noble and triumphant lives, became more than conquerors because of their deep and abiding faith in God.

Do they not inspire us to nobler living? Do they not give us a greater determination to carry on the work that these faithful soldiers of the Cross have laid down.

Surely we can all learn a lesson in courageous living from Daniel—the young lad who "purposed in his heart" that he would not defile himself. We have the picture of him braving the lions rather than submitting to the heathen customs of his day.

Where did he get the strength of character to stand so firmly? The next picture shows us. See him kneeling in prayer three times a day, with his windows open toward Jerusalem! There is the secret. He asked God for guidance and protection. Daniel's God still lives today and is ever ready to help us.

Then we have a picture of the prophet Elijah on Mount Carmel, surrounded by the heathen worshippers of Baal. Elijah listened patiently while they cried in vain, then he stepped forth and made a simple, earnest prayer to God, and immediately the fire came down and consumed the sacrifice. Elijah is an example to us of simple trusting faith in a prayer-hearing and a prayer-answering God.

Then we come to a pastoral scene. It is David, the shepherd lad, on the hillside. His staff is in his hand and he is leading the sheep through the

green pastures and beside the still waters of which he was to sing in his immortal psalm. David looked to God to supply his needs and could testify that "the Lord is my shepherd, I shall not want".

The greatest of all the Bible pictures are the ones of Jesus. As a Babe in the manger in the stable, in the Temple at the age of twelve, working at His father's carpenter shop in Nazareth—we can see Him as He grows in wisdom and in stature and in favor. There are the pictures of Him after He has begun His ministry, walking by the Sea of

The Army's Message

Jesus said: "YE MUST BE BORN AGAIN."—John 3:7

Galilee, calling Peter, James, and John to leave their nets and follow Him, and we may see Him at the close of day making His way to the humble cottage at Bethany that was the home of Mary, Martha, and Lazarus.

With reverence we approach the scene of the prayer in Gethsemane—Christ praying for strength to do the Father's will, praying for the disciples that they fail not.

Then the picture of the Cross outside the city gates, with its Burden of sacrifice for the sins of mankind.

If this were the last picture, how sad it would be! But there is another, of a garden, of a sunrise, of Easter morning. And there is an empty tomb! The Saviour has risen,

Do not pray for easy lives. Pray to be stronger men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Each day you shall wonder at yourself, at the richness of the life which has come to you by the grace of God.—Phillips Brooks.

victorious over death and the grave.

The beautiful Bible pictures have come down to us through the ages in all their freshness and beauty, because other generations have treasured them. It is a pity that we do not treasure them more highly than we do.

What Is It?

NO resolution, religious ceremonials or pious feelings can make men good. Men are in bondage to their sins. There is no hope for permanent amendment in man without a change of heart. God is the author of this change. The greatest sinners can be saved from the power of sinful habits.—The Army Founder, William Booth.

If I had the strength to hold a pen, I would write how easy and how delightful it is to die.—William Hunter.

I am almost in eternity; I long to be there. Oh, to be in Heaven, to praise and glorify God!—David Brainerd.

Don't be weak! The weak may do even worse things than the wicked. When evil offers itself to you, say "No!" Say it and stick to it! It is the first concession that is serious. So long as you are on the level ground it is well with you; but if once you begin to slip, you may find it hard to stop.—J. Welldon.

When Tolerance Is Disloyalty

BY REV. W. NICHOLLS

"And Elijah . . . repaired the altar of the Lord that was thrown down."
I Kings 18:30

THE altar of the Lord was thrown down," it now stood in ruins. Once it was considered a sacred place, the Lord had met with His people there. It was indeed holy ground. Thither the tribes had gathered with their offerings and prayers. All that was altered. Now no one gave it a kindly thought. No penitent brought an offering. The altar was forsaken and deserted. There are indications in the story that the "altar of the Lord" was actually laid waste in the anger of the people.

You know how it happened. An intimate and interesting story tells us all about it. King Ahab would marry Jezebel—a princess of the Royal House of Tyre. The marriage was arranged. But it was not to be an alliance in community of property or ideas. There was an antenatal contract. Jezebel, in Tyre, worshipped Baal. She was willing to marry Ahab, but when she came as queen into Israel she must be allowed to bring her god, Baal, and her priests with her. The altar of Baal must be set up in Israel.

To this Ahab and his officials agreed. The people would be large-minded enough to tolerate both altars. Dual worship would be allowed. Both altars were official. Let the altar of Baal stand here; let the altar of the Lord stand there. No favoritism; both would enjoy an equality of opportunity in a delightful, mutual recognition.

I go on with the reading of this history and I come to the place where it says: "The children of Israel have forsaken Thy covenant, thrown down Thy altars, and slain Thy prophets with the sword."

The altar of the Lord was thrown down. I stop in the reading. This is an unexpected turn of events. The arrangement was that they should stand side by side. There



DANIEL REFUSED TO COMPROMISE—unlike Ahab in the accompanying article—and was willing to suffer for his principles. As we all know, God protected him, he was delivered, restored to favor and increased his prestige by his courageous stand.

They were all involved in it. There is a tolerance that is a gracious thing and there is a tolerance that is nothing less than disloyalty and a selfish compromise. Listen to the proposal again. Let the altars stand side by side. Equal recognition and respect for both. The people will sacrifice on either altar. The idea of this tolerance was to treat the altars as equals.

But they are not equals—they never can be equals—no amount of

what would be infinitely worse—double-minded. I have said there is a tolerance that is nothing but a delight. There is also a tolerance that is nothing but a selfish compromise—indeed it sometimes approaches blasphemy. We can make our religion so elastic, so accommodating so all inclusive, that finally it stands for nothing in particular. Broad-mindedness must remember there are forces of evil in this world as well as forces of good. These are eternally opposed. There is the spiritual with its possibilities of endless progress. There is the carnal with its possibilities of abysmal descent. Some narrowness is needed even in broadmindedness. Salvation depends upon choice and choice means the exclusion of something.

Some Dangerous Ideas

We thought we were being broad-minded when we agreed with a school of thought which said that God was so transcendent He could have no interest in this world and, at any rate, man was installed upon the planet and in control of his destiny. We talked of culture and invention and we have found man trapped in his own contradictions and God was bowed out of the world.

We thought we were being broad-minded when we said that Christianity was but one of many religions. All people had sufficient light to lead them Home. We did not think it necessary to propagate our faith, and it died in our own hearts.

We thought we were being broad-minded when we put the Holy Bible alongside other sacred literature. It all seemed similar and alike. We enjoyed its drama, its poetry, its vivid history. We wondered if the written word did lead to the Living Word. We lost touch with a revelation and an inspiration.

We thought we were being broad-minded when we put Christ among the prophets and world teachers, deciding that was His true place. And

when conscience troubled us and the sin that we thought to be dead sprang to life we found there was no Saviour nor any to help or understand.

We thought we were being broad-minded when we said on Easter morning, "miracles do not happen." We rolled back the stone over the tomb and found we had buried our most precious hopes.

Be as broadminded as possible, but do not play fast and loose with conscience. Do not build upon the foundation "hay or wood, or stubble; for every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"Elijah repaired the altar of the Lord that was thrown down." Elijah had very different thoughts from those that moved in the mind of Ahab. Ahab put the altars side by side, because he thought they could be made equal. Elijah put them side by side because he knew they were different. Ahab tried compromise. Elijah was bent on combat. He thought it farcical for a people to have two Gods and just as farcical to have a god like Baal.

The story is well told. It is given with great vigor in graphic language. The details are all there. The challenge is thrown out and accepted. The contest is arranged. The priests of Baal offer their sacrifice on their altar. They dance round and chant their songs. As time passes and there is, "no one to regard" they become frenzied. It is a truly pagan scene. With irony and sarcasm and something of merri-ment Elijah mocks them. "Cry aloud, for he is a god: either he is talking, or he is pursuing, or he sleepeth and must be awakened."

"And it came to pass, when mid-day was passed and they prophesied until the time of the offering of the

(Continued on page 14)

THERE IS A TOLERANCE THAT IS A GRACIOUS THING, AND THERE IS A TOLERANCE THAT IS NOTHING LESS THAN A SELFISH COMPROMISE . . . GOD'S ALTAR AND BAAL'S ARE NOT EQUALS; THEY NEVER CAN BE EQUALS.

would be no enmity of any kind. The people would be tolerant. And now only one remains.

What has gone wrong? And more surprising still, it is the altar of the Lord that was thrown down. Had it been the altar of Baal I would not have been so surprised. I would have expected it. Baal was the local god of Tyre. The Lord was the God of the whole earth. What must we conclude? Have the people found worship at the altar of Baal more satisfying than worship at the altar of the Lord? Has Baal more to give than the Lord? Can a worshipper with a burdened heart find a blessing at Baal's altar and is it denied him at the altar of the Lord? As well might we ask, "Are the gleanings better than the vintage?" Yet there the record stands: "The altar of the Lord was thrown down."

How did this come about? The answer is to be found in that large-mindedness of Ahab and his people.

tolerance can make them equals. "What communion hath light with darkness—what concord hath Christ with Belial—what agreement hath the Temple of God with idols?"

There are some things in this world that are eternally opposed. Bargainings, appeasements, accommodations are impossible. Compromise can only end in losing the better. Baal and Jehovah; good and evil. The spiritual and the carnal; Christ and the world. "No man can serve two masters, either he will hate the one and love the other, or he will hold to the one and despise the other, ye cannot serve God and mammon." And this happens; it always happens. Try to make both serve your purpose and you lose the better. "The altar of the Lord was thrown down."

We flatter ourselves today that we are tolerant and broadminded. Let us be careful in this lest we do not become shallow-minded, or

Adventurous Mary

The Girl Who Became a Missionary Nurse

By ADELAIDE AH KOW



Major Mary Layton (R), the subject of this story, now living in Newfoundland, was for years a missionary in China. She took her training as a nurse in England, then served in the Falkland Islands and in Newfoundland, where she was saved and became a Salvationist. Seeing an appeal in *The War Cry* for nurses for Army work, Mary volunteered, later felt the call to be a missionary and, after training to be an officer, was appointed to China. After learning the language she was sent to a hospital in North China, an institution that served 800 villages.

After a homeland furlough, during which she took post-graduate training in England, Mary returned to China during the Second World War. Serving in a refugee centre and then in a clinic, she found all the work of the missionaries gradually being suppressed by the Japanese. She herself was finally interned and in the camp her cheerful faith and courage won her the name of "The Warrior" from the other internees.

Release came without previous warning and they were flown out of the camp. She was soon back at the clinic again, renewing old friendships.

MARY found that Pien was regarded very favorably at the hospital and decided not to interfere. She prayed much about the matter. The spiritual life of the former nurses meant so much to her; it meant, she was glad to remember, more to their Lord. What progress could they make under such circumstances?

"O Lord, you know about them. They are but babes in Thee. Give them another chance to develop into fine Christian womanhood."

Quite suddenly and in an unexpected way her prayer was answered. With the cessation of war the Nurses' Association of China bestirred itself, and presently all hospitals were supplied with forms for particulars of nurses. In great trouble, Pien sought Mary's advice. Mary consulted Dr. Ting, who saw Pien and liked her. "I need someone for my dispensary," said the doctor. "How would you like to take a three years' dispenser's course?"

Pien was happy to do it, and so, under good Christian influence, started her life afresh.

That first winter after the war was difficult. Men and money—always the two great needs of the Army—were in short supply. Free shelters which many Army corps had run before the war could not be maintained. But by the next winter matters improved.

One day, word came to Mary that an American wished to see a foreign Salvation Army officer. Since she was the only one in Tientsin, she called on him and learned that he was a Rotarian. "Rotary," said he, "has a sum of money to spend on the needy. I should like The Salvation Army to handle most of it because it keeps overhead so low. Our meeting is tonight. Could you suggest a proposition for me to put before it?"

There was no time to consult headquarters, but Mary would not have been Mary had she not been equal to the situation. She spoke at once of the appalling need of the poor in winter.

"Before the war we had a num-

ber of free shelters which gave the homeless ones bed and breakfast. There should be one such shelter attached to each of our corps. It is time now for them to be opened. But we should need at least grain for the breakfast with coal to cook it, and matting for the sheds. It is not my work—mine is medical—but I will give you the address of our headquarters; they will be only too happy to relieve distress."

She went home and wrote headquarters immediately. In a short time, the shelters were again in operation.

Meanwhile the question of Mary's furlough loomed on the horizon. She was weary and would be better for a rest. To see her homeland again after the trials of war years—to look once more into the faces of sisters and brothers and friends, was desirable; but she began to

journey to her homeland.

She went to Peking to talk the matter over with the Colonel and found him sympathetic. He promised to write International Headquarters. In due course a favorable answer was received.

"Yes, it is true," said Chi to the fearful, inquiring patients. "Major Lai is going away. But she will come again. Yes, it is far away—many miles across the sea to a country called Au-hsi-ta-li-ya. But you need have no fear. Major Lai says she will return, and Major Lai always keeps her word!"

And so to Australia! As her vessel steamed slowly into Sydney Harbor, Mary, standing by the deck rail, let her quick brown eyes flash from one lovely scene to another—the rippling blue waters, the tree-crowned cliffs, the picturesque homes, the myriad boats, the puff-



REPRESENTATIVES of four Christian denominations are seen in this photograph taken in Delhi, India, including Captain Ruth Woolcott (of Canada, second from left), who is stationed at the MacRobert Hospital, Dhariwal. They are Miss D. Kilpatrick, United Church; Miss M. Nattress, Anglican; Dr. C. Whittier, of the N.C.C. Mission Hospital, and the Captain.

wonder whether going home would mean no return.

In a very few years she would be of age to retire. Would headquarters think it too expensive to send her back for so short a period? Others there were in a similar position who had not returned, but had been assigned to a less strenuous post in the homeland for those final years.

She wished, oh, so passionately, to finish in China. She had been older than the majority when she began. She was stronger than many now. Looking back it seemed to her that all her previous life had been a preparation for this work. She believed she was in the very land where God wanted her, and she asked nothing more than that she might carry on so long as strength should last.

Should she then continue without a furlough? Would headquarters agree to that?

"O Father," prayed Mary in her simple direct fashion, "show me what I ought to do; and show headquarters what they should do. Make the way for me plain, for I am Your child, and want only to do Your will."

Again the answer came. It came with the memory of an Australian officer whom she had seen farewell a year or so before. "Come and see us one day," the officer had cried from the boat's deck: "Let us show you Australia."

Australia! Australia for her furlough. It was not nearly so far away as Britain. The expense would be no more than half as great as the

ing ferries—everything intoxicatingly new and beautiful.

She was looking forward keenly to her stay in that country. Some of the Australian friends she had made in China would be at the wharf to meet her and, later, she would probably journey south to see still other comrades now stationed there. Who knew what particular work might await her? Even when on furlough opportunities offered, and Mary had been for many years now altogether her Lord's, and ready to take advantage of each chance that came her way.

It turned out much as she expected. She made her headquarters with a comrade who had been a well-seasoned missionary when Mary landed in China but, invitations coming from Tasmania and South Australia, she spent a period in both State capitals, addressing various meetings, including gaol, missionary and home league gatherings, always with acceptance and profit.

No one, however, will remember her with greater gratitude than soldiers of a certain suburban corps in Melbourne, where she spent the brief eighty minutes of the Sunday morning holiness meeting.

It was a surprise visit—she was to meet there a former comrade in China and accompany her to lunch—but the corps officer took advantage of her presence and asked if she would address the gathering.

"Yes," said Mary at once. She did not regard herself as a speaker, but she did regard every such in-

itation as an opportunity; and her mind was soon made up. She would read one of her favorite portions—Peter's failure—and then talk of the second chance given him so beautifully during that wonderful breakfast with the risen Lord on the shores of Galilee when Peter was brought so gently, to the realization that *those who love also serve*.

It was a long reading, and her missionary comrade became uneasy. But afterwards she heard a school teacher remark, "I never heard the scriptures read like that before. You could fill a whole meeting with that sort of Bible reading." And a young bandsman ejaculated, "Gee, didn't the way she read make you see it?"

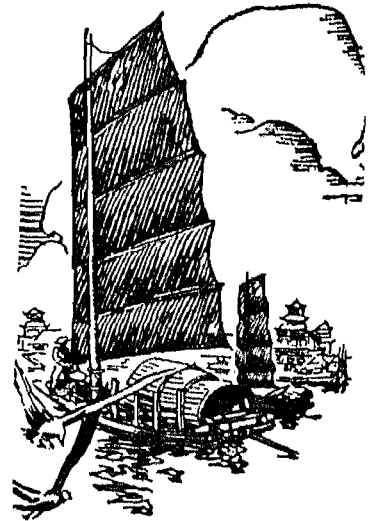
It was the officer's wife who summed it up: "I believe the length of that reading was inspired. It crowded out the distracting things and let the Holy Spirit work."

Unaware of the various emotions aroused by her unusual act, Mary began her talk. Remembering the days in Newfoundland when she was roused from her self-complacency to discover the true meaning of love, she spoke from a full heart and a wealth of experience. If one loved, one served. Peter had had to learn the same lesson.

"If a man love Me he will keep My words," said Jesus, "and My Father will love him, and we will come unto him and make our abode with him." Love—duty—companionship with God! They followed one another so closely; they became knit together. But the truth dawned only slowly upon Peter, though he was certain of his love.

That was her theme, and the Chinese stories she told helped to illustrate it. Afterwards there was a little silent prayer, and then the corps officer's voice was heard saying softly, "Thank you, Sergeant-Major." The doughty sergeant-major was kneeling at the table. A little later his wife joined him. Then two others came, and finally a bandsman and the sergeant-major's candidate daughter. "If you've any more missionaries like that," said a veteran officer, "send them along. We need them."

(To be continued)



IMPRESSIONS OF NEWFOUNDLAND

SMALL PLACES— LARGE CONGREGATIONS

"Observer," a member of the Editorial Department, Toronto, visits Newfoundland for the purpose of recording his reactions to the Army and its work, and life in general on the island. The series commenced in the issue of August 8, 1953.

AT Comfort Cove, we went to bed with the aid of oil-lamps—something most of us had not done before—but we slept just as soundly as though they had been the latest fluorescent lights. Next morning, right after breakfast, we made our way through the cool morning air to the docks—this time leaving from Newstead, the settlement at the other side of the little peninsula. The sun shone brightly, the sea was as calm as a river and as blue as the Mediterranean. As we chugged smoothly through the rippling water we saw the odd boat, with a fisherman rowing out to inspect his lobster traps—these being indicated by a peeled pole, lying on the surface of the water.

Presently, Loon Bay's shores hove in sight; there were the two cars with their drivers and, ere long, the baggage was stowed in them, and we ourselves had settled down for the drive to several more places.

The first stop was Campbellton—another little settlement perched on the edge of the shore, and again we were gratified at the sight of the fine hall—with a large silk Army flag fluttering in the sea-breeze—and the fine turn-out of comrades who had come to see their leader pass by. The Commissioner addressed a few words of cheer to them, the Captains played, we climbed aboard again and resumed our journey through thick bush, along the edge of charming vistas of sea or lake until we came to a larger place—Lewisporte, where tankers in the harbor and the sight of great oil containers brought forth the information that this place was the

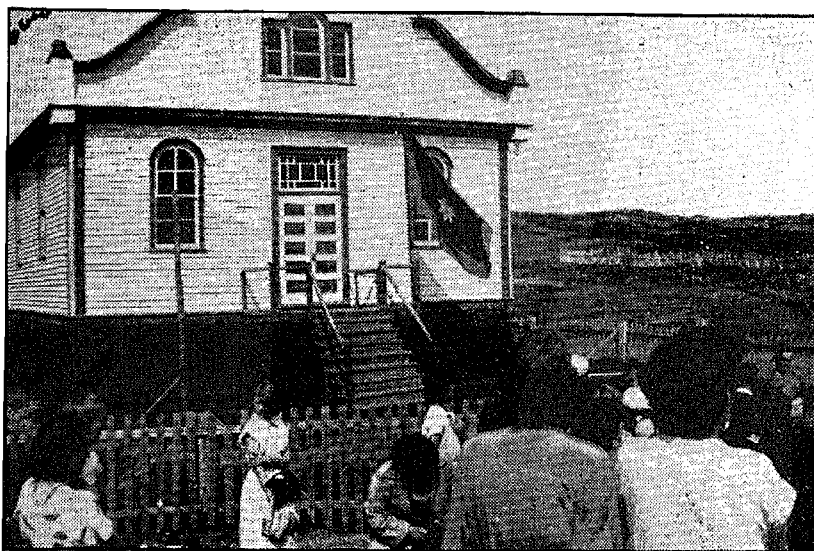
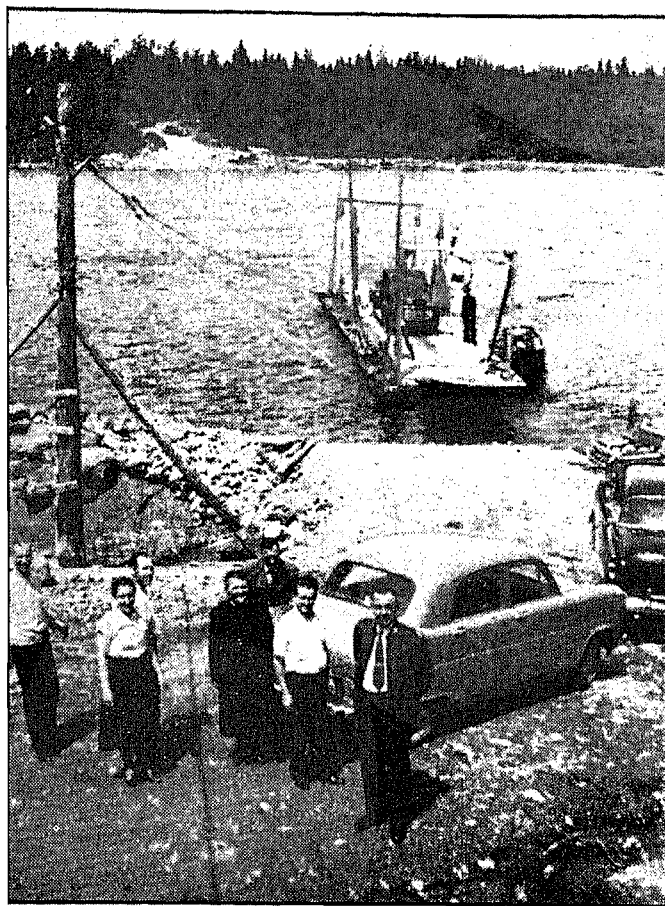
travellers, who were glad to restore their "inner man".

"Next stop, Bishop's Falls!" Again we climbed aboard the cars, although a slight change had taken place—Major Cole remained behind;—a fine car had been put at our disposal—complete with driver—by the Anglo-Newfoundland Development Company, which not only took half the party to Bishop's Falls, but clear through (eventually) to Corner Brook, on the west coast.

We sped along a fine gravel road, through typical Newfoundland scenery—literally millions of spruce, juniper and cedar trees. After an hour's rapid spin through the sunlit air, we approached a wide, turbulent river, and ran down a steep hill to the brink to await the ferry we could see leaving the opposite shore. By the time it had reached us, Captain Pike's car—which had been a respectful distance behind us (could it be to avoid our dust?) rolled down the hill and drew up.

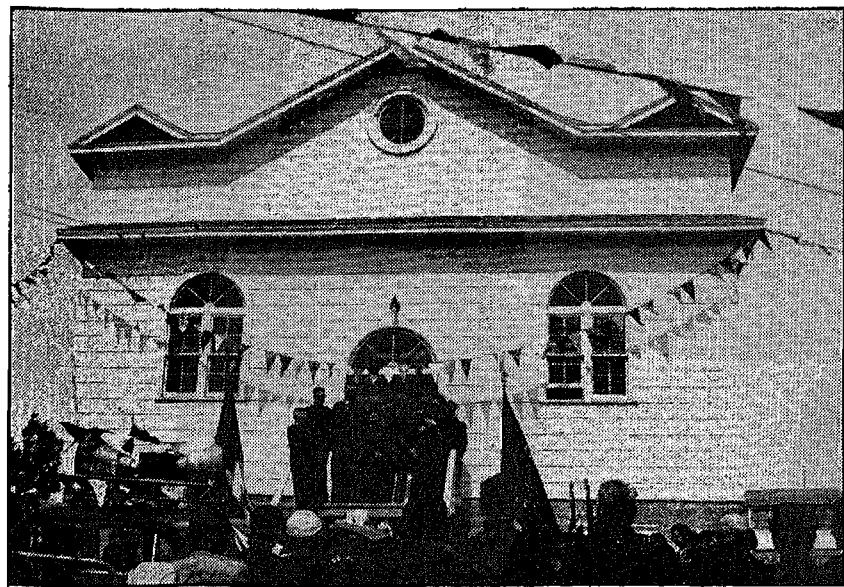
AWAITING
THE
FERRY

A break in the highway across Newfoundland has been bridged by a primitive ferry. Soon a steel bridge will span this stream, saving a half hour's delay.



(ABOVE) The hall at Campbellton, Nfld., and a glimpse of some of the comrades who assembled to greet the Commissioner and party as they passed through the little town.

(LEFT) The fine citadel at Lewisporte, Nfld., bedecked with bunting. The Territorial visitors are seen on the landing, and the soldiery below.



fuel depot for the Gander Airport. The large frame hall here—gaily decorated with bunting—had a flight of steps whose landing served as a platform and, from this the Commissioner spoke words of counsel to the fine group of comrades—seniors and juniors, including an impressive scout-guide section—who were assembled below.

In the cool basement of the hall the women's auxiliary had prepared a welcome cup of tea for the

The ferry was an ingenious affair, hauled by a motor on the far bank, and controlled by a clever contrivance of ropes and pulleys slung from a cable. We drove aboard, and the owner—a sturdy mechanic—told me he had used ninety-eight oil-drums to give the vessel buoyance. "There's a bridge going across here next year," he said with a tinge of regret, "and my old ferry won't be needed any longer, I suppose."

We crossed without mishap, look-

ing in the swirling brown waters to see if we could catch a glimpse of the salmon with which they abounded, but not a sight of a silvery beauty did we see.

On again, and soon we arrived at Bishop's Falls. Here we inspected one of the finest halls I've seen—a large frame structure, with an imposing tower-like front at each side. The Commanding Officer, Captain Abram Pritchett, told me that, in a town of 3,100, there are no fewer than 970 Salvationists. Even though the bulk of these are adherents, they support the corps and attend meetings, so that they are by no means mere names on a roll.

Keen Interest Displayed

I had dinner at the home of Brother Whalen, a tall, sun-tanned individual, who spoke of handling tons of pulp-wood or undertaking contracts involving thousands of dollars as casually as I would discuss buying a ball point pencil. Yet he was at the hall that night in Bishop's Falls in full uniform (indeed, I saw him at Grand Falls, too, the following night; he had travelled to two towns to hear more of his leader)

and proved his interest in Salvationism.

On again, after dinner, through more lovely countryside, until we arrived at Botwood, the centre of a thriving pulp-wood district, and the scene of another flourishing Army corps. Sr.-Captain Garfield Hickman, the Commanding Officer, told me that in this place of 5,000 population, there are 1,000 Salvationists. We looked over the fine hall and, in the basement, were intrigued to find a ship's steering-wheel, fixed so that it can be turned in the approved style. This is used to teach the only troop of sea-scouts in the territory how to box the compass. We enjoyed hospitality at the home of Bandmaster and Mrs. Bram Thompson.

The bands of Bishop's Falls and Botwood both occupied the platform for the meeting that night, and another large crowd sat in the hall. These meetings have been fully reported in previous issues of the Cry, so we shall merely say we had a great time!

Tithing Christians

One feature of most of the halls we visited I must mention was a notice, indicating the healthy state of finances. These signs were divided into two sections—one to show the amount of cartridges given weekly and the other the total of building fund monies. In many halls visited the figure in both instances hovered around \$60.—and that weekly. The Newfoundlanders certainly believe in paying for their religion.

After a cup of tea at the bandmaster's home we drove through the darkness of night, the headlights lighting up the dense bush at each side of the road, or glinting on stretches of rippling water. Our destination, Grand Falls—home of the great A.N.D. (Anglo-Newfoundland Development Company) was reached about midnight, and here we received one of the most pleasant surprises of the trip. Captain Pike had arranged for us to stay at the "Staff House"—a miniature hotel run by the A.N.D. Co., for its guests. The firm had already placed the car at our disposal; now they had added to their kindness by making it possible for us to stay at a place where—as the guest book showed—such folk as Sir Wilfred Grenfell, Baden-Powell, Lord Alexander and Premier Smallwood had stayed!

(To be continued)

For SHUT-INS

BY ALICE M. LYDALL

God In The Shadows

THE city, like a garment, now doth wear the beauty of the morning". These words were coined by William Wordsworth, the English poet, as he watched the day break over the city of London.

Standing on one of the bridges that span the river Thames he watched the sun slowly spread its morning robe of rose and amber across the sky, then probe with silver fingers the darkness of the sleeping city, thrusting back the shadows and bringing the tall buildings out of the obscurity of the night. The anchored river-barges, wrapped in morning mist, took shape and substance under the magic of the silver radiance which turned the ripples on the gently heaving breast of the river into dancing jewels. Soon the sleeping city would stir. Big Ben would ring out from the thousand-year-old abbey, the shouts of the water-men, the tattoo of horse-hoofs on cobblestones, the rhythmic splash of oars and the peculiar cries of old London would resound through the morning air but, at this moment, the city seemed to be cradled in tranquility and beauty.

A Study In Contrasts

This ancient capital, however, was a study in contrasts. There were shadows of evil and misery lurking that no morning sun could dispel. Certainly it held great treasures of art, wealth and history. It was graced by palaces and parks, and boasted of a river that could be termed "liquid history" on whose banks stood the Tower of London, which was built on the site of a bastion said to have been erected by Julius Caesar in 54 B.C. But there were also narrow courts and alleys where the poor lived like rabbits in a warren, crowded in squalid houses where each single room was tenanted by a family, many of them over-run by rats, beetles and other vermin. There were thousands, too, who had not even such mean shelter as this but who were wandering aimlessly day and night. Hungry, homeless, hopeless, ragged and vermin-ridden, they shuffled along, snatching sleep in doorways, beneath bridges, covering their shivering bodies with vagrant newspapers. Among this desolate army were children, orphaned or deserted.

It was Whittier who said, "God stands in the shadows, watching o'er His own." God was present in the shadows, watching, waiting to send His love like the morning sunrise into the darkness and horror of London's slums. He touched the heart of that gentle Quaker, Elizabeth Fry, and awakened within her a passionate concern for the wretched prisoners in Newgate prison—a

place of cruelty and bestiality. She obtained permission to visit the prison. God went with her, and, through that partnership, the inmates were transformed and the conscience of the country was stirred on their behalf. To this, history bears witness.

God walked the streets of the east end with a young medical student and revealed the plight of the homeless children. Through this God-inspired compassion, Dr. Barnardo's Home came into being—an orphanage that never once refused admittance to any homeless child.

God laid His hand upon a man of compelling personality, a tall, slender, eagle-eyed evangelist, and led him to Mile-end Waste. There, on the broad pavement outside a public-house called "The Blind Beggar", the Founder of The Salvation Army found his people. His people were wretched, ignorant, filthy, un-

lovable, yet he loved them with a flaming passion and gave himself to "spend and be spent" for them. From all over the country others responded to his leadership and ranged themselves by his side, and soon the morning rays of compassion and healing penetrated the darkest hovel, as consecrated officers—angels of the slums—scrubbed floors, tended the sick and the dying, and ministered to the friendless in a hundred loving ways. Hostels were opened for the homeless, the strongest citadels of evil were stormed and the "Army of the helping hand" grew with the years and spread until it compassed the world.

But the greatest, the tremendous thing about it all was the indisputable truth that God was in it first and last. God planned! God inspired! God sustained! Another famous poet, Francis Thompson, who himself had been once one of the homeless derelicts who slept on the Thames embankment, wrote:

"But, (when so sad thou canst not sadder)
Cry; and upon thy so sore loss,
Shall shine the traffic of Jacob's ladder
Pitched between heaven and Charing
Cross.
Yea, in the night, my soul, my daughter,
Cry, clinging heaven by the hem;
And lo, Christ walking on the water,
Not of Gennesaret, but Thames."

PRESCRIPTION FOR HAPPINESS

SIT down at the end of some day and analyse the griefs and worries that have come to you during its hours. Almost certainly you will find that they have come from unkindness and thoughtlessness.

No better prescription for a happy life can be given than this simple rule: "Be kind!" And no better rule for kindness can be given than the Golden Rule.

Treasure From The Word

A WILLING HEART

BY ANGEL LANE

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what riches are hidden beneath. So centuries of men pass over the scriptures and know not what treasures lie under the feet of their interpretation. Sometimes when men discover them, they call them new truths. One might as well call gold newly-dug, "new gold."—Henry Ward Beecher.

THE hard-working secretary of our home league has called a meeting for group leaders and, since for the first time I come under that category, I was much intrigued by some verses in the

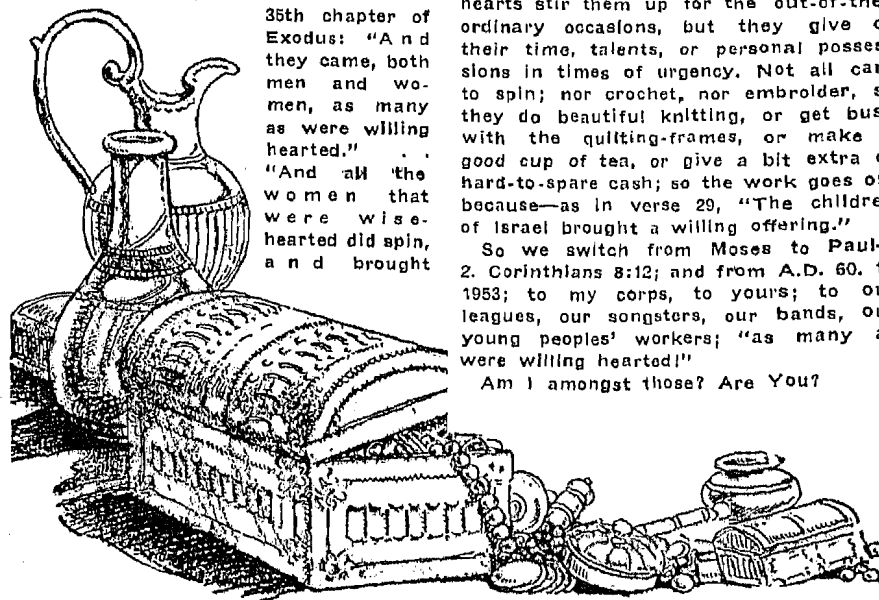
35th chapter of Exodus: "And they came, both men and women, as many as were willing hearted." . . . "And all the women that were wise-hearted did spin, and brought

that which they had spun; and all the women whose hearts stirred them up in wisdom . . . "My thoughts flew to the women of our league, whose hearts "stir them up"—with the result that the preview of our Christmas sale brings in crowds to see the "lovelies" and "desirables" created by willing women.

I recall members whose hearts make them willing to sing for us. There are others whose hearts stir them up to write to absentees, to the sick, to those who have a birthday or a new baby. There are hearts stirred up to wash the dishes, to leave the kitchen shining clean. Others' hearts stir them up for the out-of-the-ordinary occasions, but they give of their time, talents, or personal possessions in times of urgency. Not all care to spin; nor crochet, nor embroider, so they do beautiful knitting, or get busy with the quilting-frames, or make a good cup of tea, or give a bit extra of hard-to-spare cash; so the work goes on, because—as in verse 29, "The children of Israel brought a willing offering."

So we switch from Moses to Paul—2. Corinthians 8:12; and from A.D. 60. to 1953; to my corps, to yours; to our leagues, our songsters, our bands, our young peoples' workers; "as many as were willing hearted!"

Am I amongst those? Are You?



WHAT DO YOU LOOK FOR?

THERE was once a good king who ruled his realm well, but he was kept busy settling difficulties that rose frequently.

What annoyed him a great deal was the succession of tales his nobles brought to him about their fellows, and the common people were just as troublesome. The other person was always in the wrong.

One day the king called his nobles together. He divided them into two equal groups, and addressing the first party, said:

"I want you to go through the countryside and gather all the flowers you can find and bring them to me. You must bring me every one!"

He addressed the second party in similar fashion but told them to gather all the weeds they could find. Then he set a date for their return; they were to be back in thirty days.

That sounded ridiculous to the nobles; it would take only a day or two at most to complete the task. But day followed day, and week followed week, and on the appointed day they returned empty-handed.

"How is this?" said the king to the leader of the flower party. "Have you defied me? Have you brought no flowers?"

"None, Your Majesty" said the noble earl.

"Why?" thundered the king.

"Listen to my humble plea, gracious sire. I went forth with the other nobles assigned to me. We soon gathered as many flowers as

MR. TOP O' THE HEAP

SOME folks must be on top of the heap, or they just can't get along. With others 'round about them, or mingle with the throng. They cannot look with favor on those of high estate, lest their own importance be recognized too late.

Then some must lead in life's parade, or they won't be there at all. They must be the starting pitcher, when the umpire says "play ball." And as they travel 'round the course with evening's setting sun, they'll very glibly tell you how "I made a hole in one."

Now let us stop and ponder, for these chaps we all must know, would it not be better if we went a little slow? And give the other fellow credit, for his goals great or few, bringing to his Alma Mater the honors he shares too?

Oh, the world is filled with people of every race and creed, whom we must treat with justice, in every time of need. Let us play life's game most fairly, even tho' we tell the line, that the other fellow's glory, above our own may shine. W. Davies, Treasurer, Windsor Citadel.

we could carry. There were still lots of blossoms left, so we called in the aid of our soldiers and our serving men and women. We worked from sunrise to sunset and the more we gathered the more were left to be gathered. There are so many flowers in your kingdom that it is quite impossible to gather them all."

"Did you see any weeds?" asked the monarch.

"No sire, not one."

"You were not looking for weeds were you?"

"No, Sire. As obedient servants we looked only for flowers."

"And you found what you looked for," answered the king.

Then he called forward the leader of the other group. He, too, had enlisted the aid of all whom he could command, but had found the task an impossible one. He saw no flowers; he was looking for weeds, and weeds only, and he found what he was looking for in superabundance.

The nobles and the people read the lesson aright. From then on they looked for the good in every one, and in everything, and lived happily ever after.

Submitted by Mr. George Spreull, Victoria, B.C.

PHILIPPINE PIONEERING

Filipino Officers Faithful During War

At the beginning of this century I went to South America on Salvation Army service, writes Colonel Alfred Lindwall (R) and, after thirty-six years there, Mrs. Lindwall and I were appointed by General Evangeline Booth to pioneer the Army's work in the Philippine Islands. On the eve of our departure from London we received from her hands a flag bearing the inscription, "The Philippine Islands for Christ."

On May 23, 1937, we arrived in the capital, Manila, accompanied by our youngest daughter, Captain Florence. On June 6 our welcome meeting took place in a hall loaned for the occasion, then we started operations in the true Army tradition.

We went into the streets and alleys with the American, Philippine and our own Army flags, the bass drum, tambourines, and a guitar. The national flags and the drum had been donated to us by a businessman who had learned something of our work in the U.S.A. He was very glad because the Army had come to his homeland. The people gathered around, and we had wonderful opportunities of proclaiming the message of salvation, through Christ.

By and by we rented halls in four districts of the city, and continued our open-air work with gratifying results, until one day—about six months later—we were called on by a police inspector. He informed us that singing in the streets was prohibited, and we must cease holding open-air meetings. What could be done?

One of our halls was built in a peculiar way; the whole of one side could be opened toward a busy thoroughfare, so, standing in this opening, we continued to proclaim the gospel.

Large crowds stopped to listen, including drivers of cars and pony-carts. Then a policeman arrived and angrily asked if we had not been told that open-air meetings were prohibited.

"Yes," I said, "and we are not holding one. We stand in our own hall, and so long as we pay rent for it nobody can forbid us holding meetings."

"But don't you see that the traffic is held up?" he asked.

"That is your business and not ours!" I answered.

"Why don't the people go into the hall?"

"That's what we want them to do and what we invited them to do, but they won't."

He then ordered the people into the hall, and within a few minutes it was packed. We had a really fine meeting, with sinners at the penitent-form.

One was a man from the country, who became a happy and efficient soldier. A few months ago I received a letter from him. He is now living in his native town, in the north of the island of Luzon. He tells me that, during these past years—despite illness and poverty during the war—he has worked amongst his own people, and is responsible for an outpost which has a Sunday school with an attendance of sixty every Sunday.

The Philippines contain a mixed population. In the mountains are savage tribes: the Igorots, Afuagos, Kalingas and Negritos. Some are still engaged in head-hunting and are sun-worshippers. Their god is Lumawag which means "Light and Heat".

The main population is a mixture of Malaysians and Polynesians, or the so-called Mestizos. They call themselves "Filipinos," and are a fine-looking intelligent and well-educated people.

Many Languages Used

Also on these islands are the Moros, descendants of a race who came from northern Africa hundreds of years ago. They are fanatical Mohammedans and keep up the traditions of their forefathers. They live on a couple of the largest islands in the south, and have their sultan, or chief, who possesses between fifteen and twenty wives. Great warriors, they do not want to be subordinate to the existing government, and so often instigate trouble and try to overcome other groups of people, especially the Filipinos.

Many languages are spoken in the Philippines. On Luzon—the most important of the 7,000 islands—six languages are spoken, each covering a distance of only about 100 kilometres. In the capital, Tagalog is spoken; in the north of Luzon, Pangasinan, Ilocano and Cagayan; and in the south, Bicol. Young people between the ages of eight and thirty speak English, as this is the only language taught in the schools. It has been used in the university for the past fifty years.

The original Philippine peoples are gifted musically; they are reliable and, having once accepted the Christian faith, are steadfast.

Such was the field of labor awaiting us, then, in the Far East. The work soon flourished. People got saved and were made soldiers. We soon found some comrades who had been enrolled as soldiers in the Hawaiian Islands, and who had returned to their own country.

Navarro, before conversion, had been a bad character. He had left his wife and three daughters on the island of Cebu and made for Hawaii, where he had engaged in riotous living until God spoke to him.

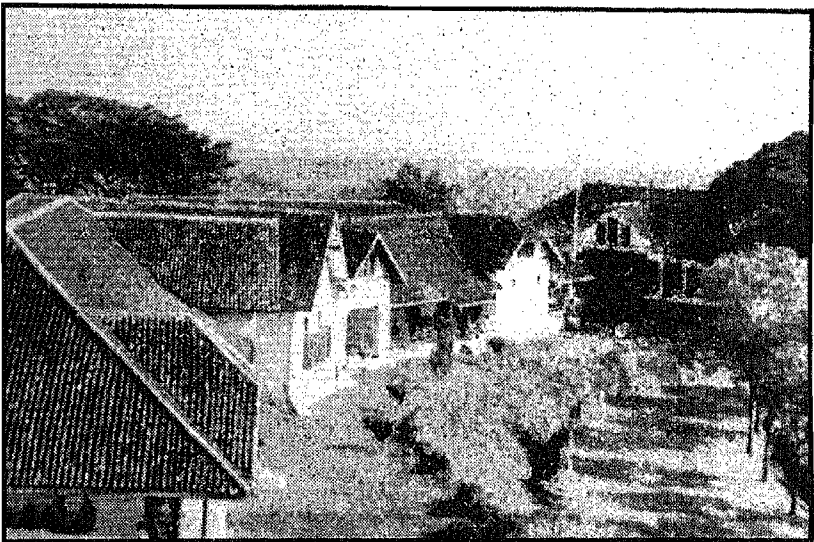
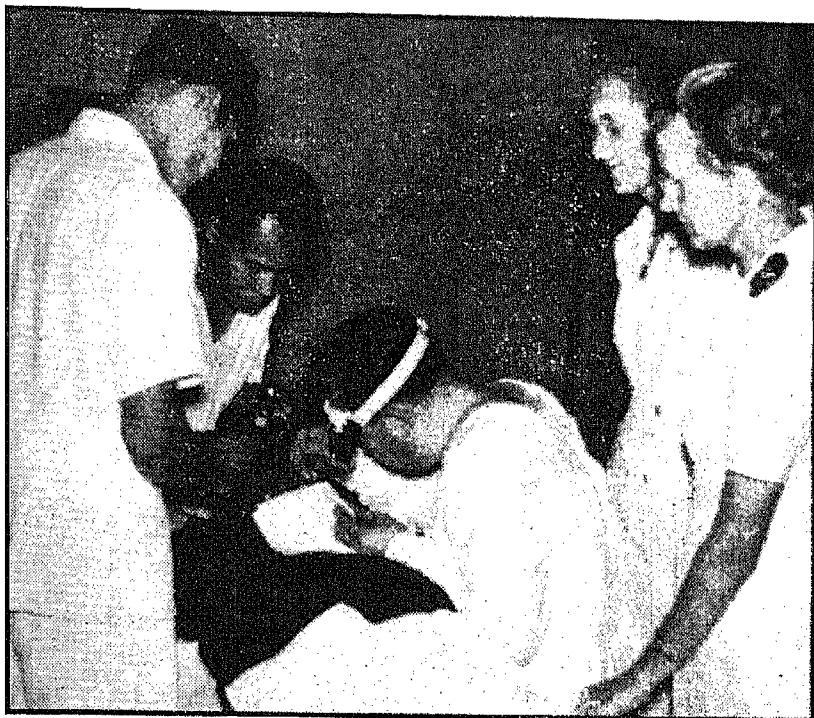
College Opened

He then returned to his home to become a good husband and father, and also an excellent Salvationist. He is now an envoy, and his three girls are officers.

By 1938 we had ten cadets in our new training college. Today seven of them are still faithful to their calling. In that same year we published a "War Cry" of four pages twice a month. This was printed in four languages: English, Spanish, Tagalog and Vizayan.

Before the outbreak of war we had eighteen corps and thirty-two outposts, where regular meetings were held every week. There were then twenty-seven officers—of whom eighteen had been trained in the Philippines—and ten cadets.

Four months before war broke out we moved, with our ten cadets,



SCENES AT THE FAMOUS EYE HOSPITAL, at Semarang, Java, where Captain E. Kjelson, a Canadian missionary officer is stationed. (Top) An eye operation being performed in the hospital. (Centre) A view of some of the hospital buildings. (Lower) Captain Kjelson returning from visiting a patient in a village.

OVER THE BORDER

The Salvation Army Music Camp, held this summer at Long Point, New York, had Canadian musicians on its teaching staff. Sr.-Captain and Mrs. K. Rawlins, of Territorial Headquarters, and Captain and Mrs. W. Davies, of Brockville, Ont., journeyed over the border to impart musical skill to the campers.

Sr.-Captain Rawlins gave direction to a program of instrumental instruction and Captain Davies worked among vocal groups. In addition, they led the advanced band and the advanced songsters, respectively.



TIMES CHANGE

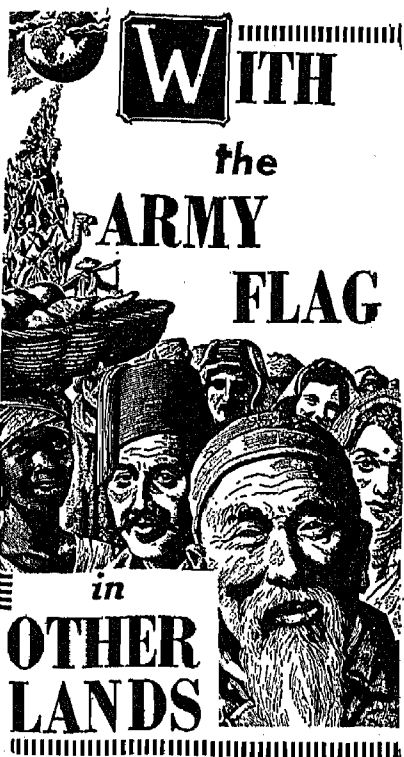
Prior to conducting a campaign in Scotland, Commissioner James Hay (R), a former territorial commander for Canada, travelled over a hundred miles in England visiting points of interest.

The Commissioner also led a Sunday morning meeting at Tunbridge Wells, Kent, with 200 people present. "Sixty-seven years ago," recalls the veteran leader, "I was kicked on the common by an opposition gang."

MR. ANONYMOUS CALLS

2nd-Lieut. T. Hodges, of Lafayette, La., recently had a visitor who refused to allow his name to be used, but who left a cheque for \$3,000 toward the cost of a Salvation Army hall.

(To be continued)



"Garden of the Gulf"

Visited by Commissioner Wm. R. Dalziel

PRINCE Edward Island, idyllic province full of charm and unsurpassed beauty, a green verdant fairy-land set in the blue waters of the Gulf of St. Lawrence was the battle ground chosen by Commissioner Wm. R. Dalziel for Labor Day weekend. By air and by car the Commissioner and his party from Toronto—and the divisional commander and band-members from Saint John—to augment the Charlottetown Citadel Band—arrived on the island.

At the air-port the territorial commander was greeted by Colonel K. S. Rogers, and other members of the Army's advisory board, and introductions were accorded by the Divisional Commander, Brigadier C. Knaap.

The entire party then drove to Government House. Up the driveway of this elegant colonial style house swept the cavalcade of cars, and his Honor, the Lt.-Governor for Prince Edward Island, T. W. L. Prowse, and Mrs. Prowse, cordially received the Commissioner, who was then introduced by the Commanding Officer, Sr.-Captain L. Titcombe, to those present in the persons of the Premier of P.E.I., Hon. Alex. Matheson; Minister of

Health, E. MacDonald; Mayor D. Stewart, and the City Clerk, Mr. J. Fullerton. A period of informal discussion took place and good fellowship was enjoyed.

Keen interest was manifested in the visit of the Commissioner by the large crowd that gathered in the citadel for the Saturday night meeting. Present on the platform were Colonel K. S. Rogers, acting chairman for the advisory board, and Rev. E. C. Evans, President of the Ministerial Association.

Colonel Rogers spoke of, "Two armies that had influenced his life", referring to the great assistance that The Salvation Army had given to men under his command during the war, and the pride in which the present advisory board looked upon the accomplishments of the Army on the Island, particularly the Sunset Lodge Extension, now almost complete.

Mr. Evans expressed thanks to the Commissioner for sending the Territorial Team of Evangelists to the Island, which had made such a spiritual impact upon the people. The home league secretary and commanding officer also spoke words of welcome.

(Continued on page 9)



Welcomed at Government House, Prince Edward Island, Commissioner Wm. R. Dalziel is seen with the Lt.-Governor Hon. T. W. L. Prowse, Premier A. Matheson, Mayor D. Stewart and others. (See accompanying article).

FOR over sixty years the Native Salvationists of Northern British Columbia have held congress gatherings at the end of the fishing season, before their departure to the villages along the Skeena and Naas rivers. During recent years, the meetings have been held in Prince Rupert Citadel. This building provides adequate accommodation for the local Salvationists and delegates from the eight Native corps, including the officer-teachers of the three Salvation Army schools at Canyon City, Kitselas and Glen Vowell.

On a recent Friday evening a youth rally was held, when the Field Secretary and Mrs. Colonel G. Best were welcomed. Greetings were conveyed by 2nd-Lieut. F. Mills, of Canyon City, and Youth Group Leader Joyce Scherk, of Prince Rupert, to the congress leaders, who had travelled 3,000 miles to conduct the gatherings.

During the meeting the corps cadet certificates were presented. One of the brigades at Canyon City has six lower grade and six higher grade corps cadet members. The scripture portion was read by Pro.-Lieut. O. Persing.

An open-air meeting preceded the salvation meeting on Saturday night, when a large number of listeners accepted the invitation to attend the inside meeting. The opening song, "Come to the Saviour" led by the District Officer, Major W. Poulton, was followed by a prayer offered by Mrs. Sr.-Field-Captain W. Moore, of Canyon City.

Following the Bible reading by the field secretary, Sergt.-Major E. Azak led a period of chorus-singing, and Envoy P. Nyce welcomed the congress leaders on behalf of the Native Salvationists. Bandsman J. Gosnell led the singing of a congregational song and the Canyon City Band and Songster Brigade, under the leadership of Bandmaster H. Azak and Songster Leader R.

Azak respectively, were heard in instrumental and vocal selections.

The Northern British Columbia women officers' vocal group gave a message in song, and Envoy E. Gosnell led a testimony meeting, in which a number of testimonies of victory and praise were given by the delegates. The Colonel's message vividly portraying the way of salvation through repentance, confession of sin, and faith in God, brought conviction to many sin-weary hearts. During the prayer-meeting, five seekers sought forgiveness at the Mercy-Seat.

Desires For Holiness

Early Sunday morning, the young people's hall was filled by the officer-delegates and soldiers, who attended the knee-drill prior to the open-air meeting. The singing of the opening song, "I want, dear Lord, a heart that's true and clean", expressed the desire of many in the congregation in the holiness meeting. Earnest prayers by Sergt.-Major Azak and Sister Mrs. M. Waksdale drew many nearer to the Throne of Grace.

Others who participated included Mrs. Colonel Best, who emphasized the influence and value of wearing the Army uniform and introduced The Young Soldier Editor, Major Ethel Brierly, who was furloughing in the district. The Major testified and expressed her pleasure in greeting former pupils of the Canyon City school.

Mrs. 2nd-Lieut. F. Mills testified to the joy found in Christian service and obedience to the will of God, and the Prince Rupert Commanding Officer, Sr.-Captain C. Frayn, led in the singing of a congregational song prior to the holiness message given by the Colonel. The leader's

Youth Enjoys Christianity

General Albert Orsborn Leads Young People's Councils

THE majority of those who attended the three youth meetings led by the General in the attractive setting of Hornsey Town Hall showed the appreciation of the typical Salvationist who, to the mystification of the unenlightened, finds a thrill in a prayer meeting and a lifting of the heart in the singing of Gospel truths.

Those who label the youth of a large metropolis as sophisticated would have been hard put to it to justify this description in meetings in which lads and girls were as spontaneous in their prayers as their laughter.

Mrs. Orsborn, in the morning, referred to the thrills of young people's councils in her own youth and the General recalled that in such meetings he had claimed the blessing of a clean heart, a turning-point in his life. Their listeners included girls, self-conscious but happy in a first Army bonnet, and at least one youth fingering an unaccustomed tunic collar and realizing a sense of heightened responsibility.

Others were experiencing the bewildering exhilaration of first-rate Army meetings, attending them for

the first time at the invitation of Salvationist-friends. Sixty-six would remember the day as one of great revelation, on which they knelt at the Mercy-Seat to seek God's power and grace.

In the afternoon, a number of young people stood with the General to signify their intention to devote their lives fully to God's service. Although great truths can never be expounded or received without the accompaniment of strong feeling, here had been no emotional orgy. They had thought hard as Major F. Jackson, with sixteen years' experience as a missionary in West Africa, talked of his love for the black man, whose deep-seated problem must be the problem of all who love God and humanity, and as he pointed out with power that the Cross stands at the heart of the solution.

Earlier in the day, the General had declared that it was the duty of young Christians to be concerned about vital matters beyond their own small world—even if for no wider reason than that nine-tenths of the Army's activities are found outside of Britain. Major W. McAllister, whose fifteen years as missionary doctor include terms of service in Africa and India, reiterated this.

He gave thanks to Wood Green Band—on duty throughout the day—for the three doctors it has sent to the mission field.

The General's remark that his interest in young people was not merely professional was a superfluous one. He "talked their language," his illustrations were drawn from contemporary events, and he answered their questions. While he encouraged all forms of healthy recreation, he made an uncompromising statement on the Army's attitude toward commercialized sport associated with drink and gambling. Boyhood reminiscences of fifty years ago merely served to confirm the similarity in any setting of youth's fundamental problems and the timelessness of Christ.

Here was no "pie in the sky," but guidance for day-to-day living, and Army booklets on vital subjects were recommended by the General and displayed for sale. Because there are many needs in a large company, the General had a special word for the over-confident, the sorely tempted and, particularly, the uncertain and discouraged.

The witness of Bandsman Kenneth Cooper, and Songster Jean Fardon, revealed that young, thinking Salvationists are threshing out with resolution their own philosophy of living.

The War Cry, London.

Full-time employment as a linotype operator for a Salvation Army bandsman, may be obtained in Toronto. Those interested should write the Editor, 471 Jarvis St., Toronto.

Over 200 listeners crowded around the open-air ring in the evening, at which the visiting band provided the musical accompaniment. In the salvation meeting, extra chairs were required to accommodate the audience. In the gathering were Native comrades representing the Nishga, Tsimpsan, Haida and Gitahshan tribes, amongst whom the officers labor. The opening exercises were conducted by Mrs. Colonel Best, assisted by Mrs. Major Poulton and Envoy Nyce. Sr.-Field-Captain W. Moore, who has recently recovered from a serious illness, testified and thanked God for answered prayers

(Continued on page 16)

NATIVE INDIAN SALVATIONISTS

Attend Congress Gatherings Led By The Field Secretary

message was illustrated from an Old Testament passage describing the possibility of attainment of the standard of holy living required by God. In the prayer-meeting two seekers dedicated their lives to God.

A citizens' rally was held in the afternoon, at which Mayor Harold Whalen presided. The opening song of praise was led by the district officer, and Rev. Fred Antrobus, of the First Baptist Church, offered prayer. The Mayor expressed a warm welcome to the visiting delegates on behalf of the city. The Federal Government was represented by Mr. E. T. Applewaite, M.P., who paid a tribute to the service of practical Christianity given by The Salvation Army. He assured the Native comrades of the interest of the government in their welfare, and counselled them to accept the responsibilities of their increased privileges and rights of citizenship.

Loyal Native Comrades

Mrs. Colonel Best brought greetings from Territorial Headquarters, expressed pleasure in the unity of spirit and comradeship found amongst the people and congratulated the Salvationists on their loyalty and service.

The field secretary, who was attending his fourth Native Congress, gave a comprehensive description of the aims and purposes of The Salvation Army, and reminded his listeners that it is primarily a religious and not a welfare organization. He emphasized the responsibility of each soldier to tell the message of salvation.

Canyon City band provided instrumental music and the Canyon City Songster Brigade brought blessing to many in the singing of "The Hallelujah Chorus."

Toronto Temple "Leave-Taking"

STIRRING MEETINGS LED BY THE TERRITORIAL COMMANDER AT HISTORIC BUILDING

HISTORY mingling with hopes for the future, the past crowding upon the heels of the present, memories of long ago interwoven with visions of the future yet to be—this was the atmosphere of the final leave-taking meetings at the historic Toronto Temple. More than one noted, as they returned from the open-air meeting and march—which drew a record attendance of Salvationists—that they had begun the last meetings as the pioneers had begun the first—with a police escort. But the officers of the law were a little more friendly in 1953 than they were inclined to be in 1885!

The series of Temple meetings began on Saturday night, September 12, with the stirring march, "Roll Call", played by the Temple Band (Bandmaster K. Rix) during which veteran officers carried in the colors, the audience standing to do them honor. Then came "O Canada" and the Doxology. The Field Secretary, Colonel G. Best, gave thanks to God for all the glorious victories that had been seen in the building and asked God's continued presence and power in the new one that is planned.

The Divisional Commander, Lt.-Colonel W. Carruthers, led the singing of "Victory For Me!" and then presented the Territorial Commander, Commissioner Wm. R. Dalziel, who led the weekend meetings.

The Commissioner took his hearers back to the time of the Temple's beginnings at once by pointing out that the date of the stone-laying for the Temple had been Monday, September 14, 1885, and that the date

of the final public meeting in the building would be Monday, September 14, 1953. This coincidence of dates, he said, had not been taken into consideration when the final weekend had been arranged.

Former Temple corps officers on the platform were recognized. The territorial commander produced a copy of a program given during the leadership of Major and Mrs. W. Parsons—fifty years ago—and remarked that in the picture of the Temple Band at that time he saw four future Commissioners: Commissioner D. MacMillan, now National Commander in the United States; Commissioner W. Arnold (R); and the late Commissioners E. Pugmire and R. Griffiths. The well-known Canadian veteran, Colonel G. Attwell (R), was also in the band at that time.

Dipping into a bound volume of the War Cry dated 1885, the Commissioner read the announcements of the proposed stone-laying service. This called for "a monster council of war, with 400 officers and thousands of soldiers". A lighter glimpse into the conditions of the time was given when he announced that the War Cry had advertised "hallelujah sisters' bonnets—the very best"—for the sum of \$1.50. Bonnets of good straw, untrimmed, were 40c.

The Temple Songster Brigade (Leader R. DeAth) sang, "The March of the Soldier" and, later, the selections, "O Give Thanks" and, "Jesus Keep Me Near The Cross". Two vocal solos, "A Prayer", sung to Schubert's lovely melody, and "The Lord's Prayer", were given by Songster Mrs. D. Murray, of North Toronto Corps. Sr.-Cap-



TAKEN FROM THE THIRD FLOOR of Toronto's City Hall, this is a fairly recent photo of Territorial Headquarters and the Toronto Temple building. Having served its purpose nobly for nearly seventy years it is soon to give place to a larger more modern edifice. The bay-window in the centre marks the site of the office of the territorial commander, and notable figures—such as Commander Herbert Booth, Commander Eva Booth, Commissioners T. B. Coombs, D. Rees, W. J. Richards and others have looked down on the changing scene. Out from the Gothic doorway below have emerged the members of the Canadian Staff Band, and a succession of generations of Temple bandsmen. The Temple Corps is still flourishing and will continue to do so in "borrowed quarters" during the re-building period. What a blessing it was found possible to retain this historic site for the new building!

tain K. Rawlins provided piano accompaniment for both songsters and soloist.

The instrumental numbers included euphonium solos by Deputy-Bandmaster J. McArthur, of North Toronto, "Silver Threads" (Twitch-

(Continued on page 16)

"GARDEN OF THE GULF"

(Continued from page 8)

The Commissioner had, previously in the day, inspected the work at the Sunset Lodge New Extension (Superintendent Sr.-Major I. Henderson). He now expressed thanks to the board for its assistance in raising funds, and for the understanding of the city's citizens. He expressed a hope—in reply to the words of Mr. Evans—that the partitions between all branches of Christendom might be broken down and the Church march on "One in Christ". Sr.-Captains E. Parr and K. Rawlins rendered a soprano cornet and piano accordion duet.

As the Commissioner, Bible in hand and power in heart, in colorful words and bold strokes painted the canvas of the Gospel message, the heat and humidity of the night air were forgotten as his hearers climbed to higher heights; a clearer air was being breathed, culminating in the pinnacle of spiritual attainment. The former spirit of enthusiasm was now replaced by one of thoughtfulness and heart hunger as the Commissioner led a hallowed prayer meeting, and many silent consecrations were made in the closing moments of the evening.

Sunday morning found a group of comrades on their knees before God, pleading for souls, at the 7.00 a.m. knee-drill.

The hearts of many patients, including veterans of both world wars, in the hospital were blessed by the strains of the band, which was augmented by comrades from Saint John and led throughout the weekend by Bandmaster H. Janes, of Saint John Citadel Band, during the Sunday morning open-air meeting. Sr.-Captains Parr and Rawlins rendered duets at the hospital, bringing much blessing.

The holiness meeting, too, was a season of rich blessing, when the Commissioner's message conveyed to many a clearer idea of the need and beauty of a life of holiness. There were two seekers after this blessing.

Sunday afternoon, cars bearing blue-uniformed Salvationists and the Commissioner travelled to Kensington, some thirty miles south on the island.

Here the crowd that met to welcome the Salvationists in the Presbyterian Church overflowed into the Sunday school rooms. Welcomed by Rev. E. Evans, a real Salvation Army meeting followed. The divisional commander, in addition to introducing the Commissioner, thanked the people of the community for the aid they had given to the Red Shield Appeal, Sunset Lodge Extension.

After the preliminaries, the playing of the two Sr.-Captains was received with rapt attention. The Commissioner gave a straight-forward message from the Word of God. No doubt the majority of the audience were Christians but there was no mistaking the gripping challenge in the message. Persuasive, yet compelling, the speaker charged the large percentage of men present, to let love to God be supreme. Rev. C. Haslam pronounced the benediction.

Sr.-Captains Parr and Rawlins visited the company meeting at the corps, and blessed the children by word of testimony and musical items.

The open-air meetings of the entire weekend were full of inspiration as great crowds gathered, particularly on Saturday and Sunday nights.

The citadel was filled to overflowing long before the night meeting began. The divisional commander launched the meeting with the old song, "Sinners Jesus will receive", and Sr.-Captain Rawlins offered prayer. The testimony of Sr.-Captain Parr gave emphasis to the wonderful Christ, and he challenged those without hope to accept Him.

The Commissioner treated in a

(Continued on page 16)

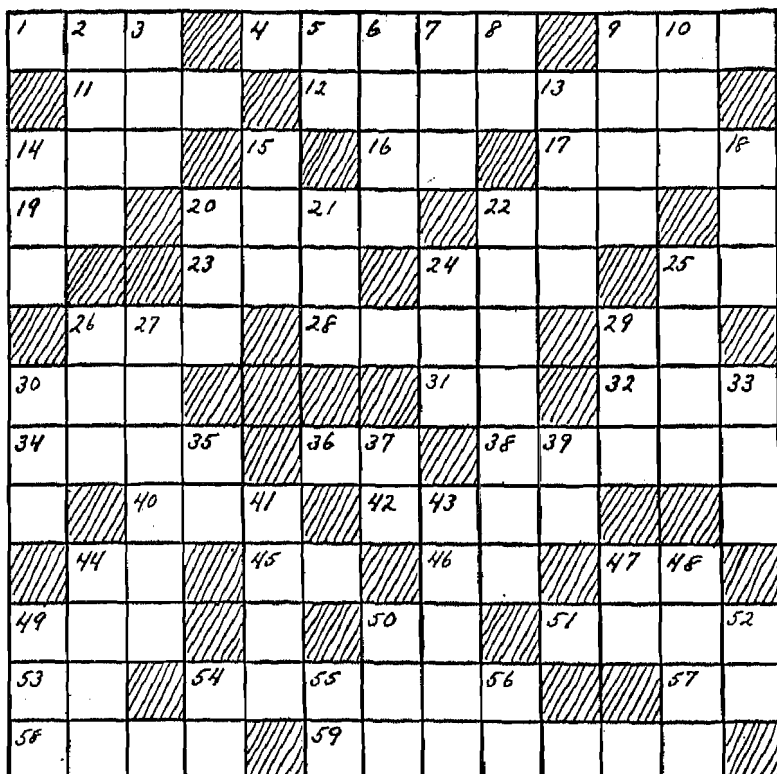


PRINCE EDWARD ISLAND WELCOME

AT CHARLOTTE-TOWN'S AIR-PORT the Commissioner and party were welcomed by the Hon. E. MacDonald, Minister of Health, Colonel K. Rogers, the Divisional Commander and Mrs. Brigadier C. Knaap and others. It was the preliminary to a highly successful weekend.

3

IBLE CROSSWORD PUZZLE



No. 20

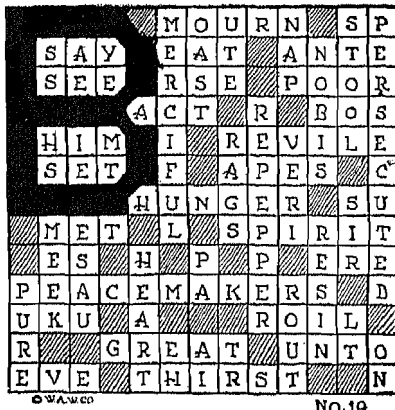
C. W.A.W. Co.

HORIZONTAL

- 1 "... when ye pray, use not vain repetitions" Matt. 6:7
- 4 "and the ... and the glory, for ever" Matt. 6:13
- 9 Scold
- 11 "what ... right hand doeth" Matt. 6:3
- 12 "For thine is the ... " Matt. 6:13
- 14 "If I should ... with thee, I will not deny thee" Mark 14:31
- 16 South Dakota
- 17 Man's name
- 19 Hawaiian lava
- 20 "I am ... in my Father's name" John 5:43
- 22 Dove's call
- 23 City of Benjamin I Chron. 8:12
- 24 "With a great ... obtained I this freedom" Acts 22:28
- 25 Doctor
- 26 "pray to ... Father which is in secret" Matt. 6:6
- 28 "he that doeth the ... of my Father" Matt. 7:21
- 29 "That thing aims may ... in secret" Matt. 6:4
- 30 Exclamation of surprise
- 31 Yard
- 32 Daughter of Zachariah and mother of Hekzekiah II Kings 18:2
- 34 and 38 "Thy will be ... as in heaven, so in ... " Luke 11:2
- 36 "of your Father which is ... heaven" Matt. 6:1
- 38 See 34 across
- 40 Unit of work
- 42 Last word of prayer
- 44 "... the hypocrites do" Matt. 6:2
- 45 "nor by the earth; for ... is his footstool" Matt. 5:35
- 46 and 47 "unto thy Father which ... secret" Matt. 6:18
- 49 "given to hospitality, ... to teach" I Tim. 3:2
- 50 Chapter in Matt. beginning "And he entered into a ship"
- 51 "After this manner

Answers to last week's puzzle

A WEEKLY TEST OF BIBLE KNOWLEDGE



No. 19

- therefore ... ye" Matt. 6:9
- 53 "but deliver ... from evil" Matt. 6:13
- 54 "which art in ... " Matt. 6:9
- 57 "Many will say to ... in that day" Matt. 7:22
- 58 "And ... us not into temptation" Matt. 6:13
- 59 "as we ... our debtors" Matt. 6:12
- Our text is 11, 12, 20, 26, 28, 29, 34, 38, 44, 45, 46, 47, and 54 combined
- VERTICAL
- 2 Rodent of West Indies
- 3 "standing in synagogues" Matt. 6:5
- 5 Correct
- 6 "he shall in no ... lose his reward" Matt. 10:42
- 7 "the harvest is the ... of the world" Matt. 13:39
- 8 Right Guard
- 9 Back, a combining form
- 10 Amount
- 13 Destiny
- 14 "Give us ... by our daily bread" Luke 11:3
- 15 "This is my beloved ... " Matt. 3:17
- 18 "... Father" Matt. 6:9
- 20 Coquettish
- 21 Cut
- 22 Ancient Scotch or Irish

- monks
- 24 Cunning
- 25 "And forgive us our ... " Matt. 6:12
- 26 Though
- 27 "whatsoever things are ... " Phil. 4:8
- 29 "shut the doors, and ... them" Neh. 7:3
- 30 "wherever the ... number of them is to be redeemed" Num. 3:48
- 33 Jesus the Savior of Men (Latin initials)
- 35 Eldest son of Judah Gen. 38:3
- 37 North America
- 39 "It hath been said, ... eye for ... eye" Matt. 5:38
- 41 "... us this day" Matt. 6:11
- 43 One who makes friends easily
- 44 An arched roof
- 47 A Benjamite I Chron. 7:12
- 48 "Hallowed be thy ... " Matt. 6:9
- 49 "shall bore his ear through with an ... " Ex. 21:6
- 50 Three fifths Ivory
- 52 "your Father knoweth what things ... have need of" Matt. 6:8
- 54 "... of handkerchief
- 55 Africa
- 56 No good

Have You Rembered The Salvation Army in Your Will?

SINCE the year 1885 The Salvation Army has demonstrated its effectiveness in dealing with human problems, distress and maladjustments, through its varied and highly-organized network of character-building activities. The Salvation Army is legally competent to accept bequests. Upon request, information or advice will be furnished by: Commissioner Wm. R. Dalziel, Territorial Commander 533 Jarvis Street, Toronto 6, Ontario, Canada.

(Continued from column 4)
audience of 12,000 in connection with the world-wide conference held in Toronto. Let's make Cooke's

Church a women's congress meeting place! Come with expectancy and prayer that it will be a really inspiring gathering!

The National Council of Women

BY THE TERRITORIAL HOME LEAGUE SECRETARY
LIEUT.-COLONEL ANNIE FAIRHURST

THE character and work of the National Council of Women could well be better known and understood by the women of The Salvation Army; therefore a brief account of one or two aspects of the Council is given herewith.

The annual meeting of this society was held in Winnipeg, Man., this year. Mrs. Brigadier R. Watt, of Toronto, took part in the proceedings, representing Mrs. Colonel R. Harewood, who was engaged with the home league leaders' conference at the time. Mrs. Brigadier G. Hartas, of Winnipeg, presented the annual report on moral standards, prepared by the writer who is National Chairman of the Moral Standards Committee.

A lead was given by the national chairman to local councils during the year, suggesting that the following matters, of vital interest to the nation, be carefully watched:

1. The control of liquor advertising.
2. The trend of television and its effect on children; constructive ideas to be encouraged.
3. General support of committees dealing with salacious literature, control of heavy drinking (especially among teenagers), the use of drugs and the evils of betting.
4. Efforts to improve racial relations.
5. The elevation of home life and the confirming of religious ideals.

Included in the report were a number of effective measures which have already been taken in various parts of the country.

In Vancouver, B.C., the local council has been active in many relative matters but, in particular, with the investigating of foster homes for children, and with salacious literature. Briefs were prepared for the efficient working of rules for the new liquor laws. The growing trend towards alcoholism and drug addiction was studied, also prison reform.

Stores Boycotted

In Hamilton, women of the local council planned to boycott stores where undesirable sex magazines are sold.

During the annual meeting Dr. Marshall gave an informative address on the work and purposes of the Council during its sixty years in Canada. The first president was Lady Aberdeen, wife of the newly-appointed Governor General. She was an energetic and forceful leader and, on this sixtieth anniversary, a pilgrimage was made by 140 delegates to the Peace Gardens on the Canadian-U.S.A. border, where her memory was honored by the unveiling of a memorial plaque.

During the first five years the activities of the N.C.W. included:

The introduction of manual training and domestic science in the public schools of Ontario, and training courses for the teachers. Women factory inspectors in Ontario and Quebec. Women school trustees in New Brunswick, and an amendment to the act making their election possible in British Columbia. Prison reform, with many changes in arrangements for women prisoners. Hospitals established in small centres. The introduction of the Victorian Order of Nurses, under Royal Charter, in 1899.

These are but a few of the many reforms and institutions brought about, which are now taken for granted. The good work continues under the leadership of fine, public-spirited women.

During the past ten years the N.C.W. has made a study, followed by recommendations to the government, of penal reform, housing, the problem of juvenile delinquency, care of the aged, etc.

Partly due to the insistence of the N.C.W., a Bureau of Standards has been set up under the Deputy

Minister of Trade and Commerce. Also, this body of women initiated and brought into being the Canadian Association of Consumers, many of its leaders voluntarily giving time and money to start this thriving association, which is the mouthpiece of the Canadian housewife, and has power to speak in high places and take action as necessary.

For a period of three years Mrs. Brigadier A. Martin carried out the duties of National Chairman of Moral Standards. She was followed in this position by the territorial home league secretary.

Two committees previously functioned, the Moral Standards, and Child and Family Welfare chaired by Dr. Edna Guest. The two committees have now become one under the name of Social Welfare, chaired by the writer.

The work of the committee is:

1. To collect and distribute information on problems connected with the welfare and protection of all citizens, young and old, including society's dependents and maladjusted and immature people of all ages.
2. To provide an opportunity for study and promote conferences on such problems.
3. To press for more women police, juvenile courts, the rehabilitation of prisoners.
4. To work separately or in conjunction with the health, housing and community planning, laws and education standing committees, as occasion demands.

Several home leagues are already affiliated with local councils. Where a local council operates, we recommend that leagues arrange affiliation. A small yearly fee is necessary but it gives our women an opportunity of adding their weight to matters of community interest especially those involving moral issues. Yearly reports are presented at the annual meeting. Home League Secretary Mrs. Newman, of Brantford, was honored last year by being made a life member of the local council. Mrs. Brigadier C. Knaap was local chairman of Moral Standards in Saint John and Mrs. Major Wyvel Crozier was local chairman at Fredericton.

HOME LEAGUE NOTES

The Moose Jaw, Sask., league is growing by "leaps and bounds" reports Secretary Mrs. Mortenson. The group system is working well. The league has had outstanding and original projects which include, providing "The Readers' Digest" in Braille for a blind envoy, a donation for music lessons for a little girl polio victim, a donation to the territorial memorial, the Gospel Van, a rummage sale to help the Brownies, sheets for a needy family, and parcels to Britain.

A note from Secretary Violet Hatton, of Riverdale, Toronto, tells the good news that the league carried on all summer and had a profitable time.

We have a letter from Mrs. Brigadier M. Beney, at present on furlough in Switzerland from the Congo. Mrs. Beney speaks in high appreciation of the help given the African women of the Congo through the kindness of the home leagues of Lethbridge and Moose Jaw. She expects to be back with the Brigadier in time for Christmas.

We are calling all Ontario and Quebec leaguers to take a special interest in the Monday afternoon congress women's rally at Cooke's church, Toronto, from 2.30 p.m. to 4.00 p.m. The Commissioner will be in charge, and it will be an excellent opportunity to invite one or two of your neighbors to accompany you and enjoy the meeting. The Women's Institutes recently arranged a great pageant, with an

(Continued in column 1)

CAN YOU TOP THIS?

A Surname Of Seventy-Two Letters

HOW did I get my name? Perhaps you have asked that question before now. If your name is a simple one, like Smith, Miller, Baker, you can guess the answer. But some names are not quite so easily come by, though if we had time we could have a very interesting half-hour chatting about the origins of names.

This is really about some of the rather formidable names that people have had. There was that chap in Holland, for example. He was six feet in height—that is seventy-two inches—and his name contained a letter for every inch! Here it is: Kewankodsdoaspanckinhadrachder n i minkmardremriancochenabliamr o s enkramburg. If you take it in short stages you may even be able to pronounce it!

In England, during the time of the Puritans, people had some queer names: they were taken from the Bible. Actually, they weren't intended to be names at all, but the stern old Puritans had such a love for the Scriptures (which, of course, was a good thing) that they gave their children texts for names (which was not quite so good!)

Lord Macaulay, in his "Battle of Naseby," gives us an example. The poem was put into the mouth of "Obadiah-bind-their-kings-in-chains-and-their-nobles-with-links-of-iron." Then there was the famed "Praise-God-Barebone." He gave his name to the 1653 Parliament. You may hard-

ly believe it, but he had a brother called "If-Christ-had-not-died-for-three-thou-hadst-been-damned-Bare-Bone." Perhaps you can guess how his name was shortened!

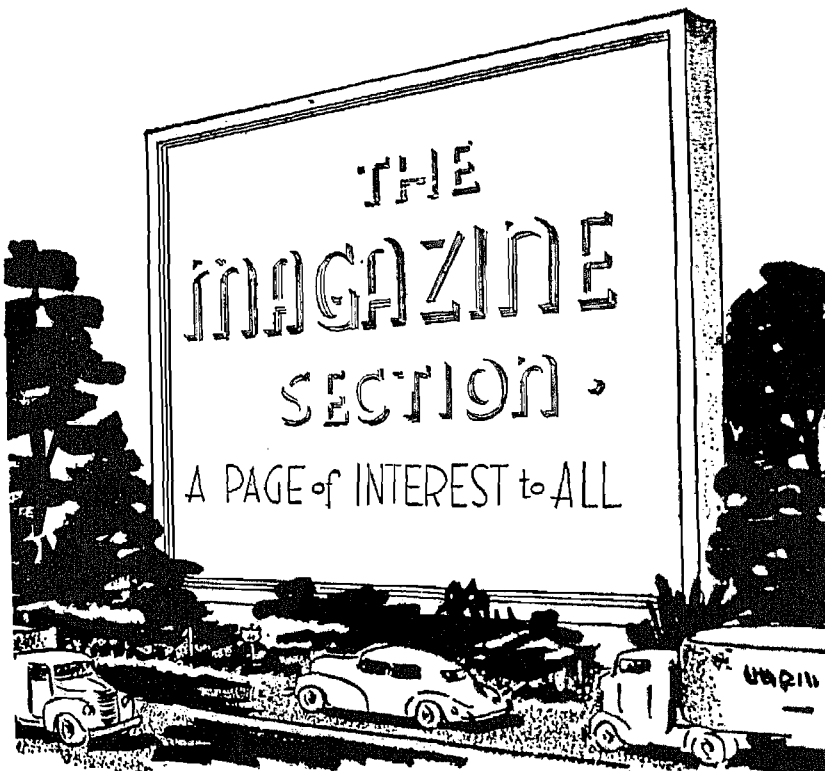
But what about the negro in Texas, U.S.A., who was given this mouthful: "Daniel's Wisdom May I Know, Stephen's Faith and Spirit Choose, John Divine Communion Seal, Win the Day and Conquer All"? There is no record as to what his mother called him when it was bed-time.

According to Mark Twain, who, you may remember, wrote "Tom Sawyer" and "Huckleberry Finn," there was a holy man in India, at Benares, who had 109 names. The last of this batch had fifty-nine letters and this was it: Matparamahan-saparaivrajakacharyaswamibhaskar-anandasaraswati.

Supposing you had been that Hawaiian baby whose parents called it "The Rainbow Wreath from the edge of the High Clouds Across the Firmament of the Heavens"? Then your name would have been: Kalei-anueneikamaka'okaopuailunai ke a-ouilani.

In Canada there was a small boy with a very long name. To help himself and everyone else the schoolmaster had given the lad the nickname of "Pappa." When papa, the boy's father, heard of this shortening of his son's name he was very angry and wrote to tell the school-

(Continued in column 4)



Rural Crafts Preserved

BRITISH LOAN FUND IS WELL APPLIED

IN spite of the inevitable loss of skill and labor through ever-growing mechanization and a continuing drift from the country into her industrial towns, Britain is at this moment making a very real effort to preserve the native skill of many traditional rural crafts of which she is justly proud.

The old arts of thatching, wheel-making, clog-making, smithing, basket-making, charcoal-burning, walking-stick-making and so on, have long been threatened with extinction, and some have all but become extinct. Often the number of men carrying on their picturesque and often highly useful crafts has dwindled to fewer than half-a-dozen. And all Britain's rural craftsmen, most of them born into their skill and calling, have been having a bad time for years.

In 1940 the government decided to do something to save what was left of rural craftsmanship. It set up a non-profit-making body called the Rural Industries Loan Fund. This has helped to resuscitate rural workshops of various kinds to the tune of something like £200,000 since then. Over 5,000 workshops have received help in one way or another.

As an example of the work of this organization, over 1,500 of Britain's rural blacksmiths, always the most familiar and conspicuous of village craftsmen, have been visited by travelling instructors who teach them acetylene welding, thus mo-

dernizing their old skill. Over 800 more men are at present receiving similar instruction.

It is a sad fact that nearly all these crafts are now carried on by old men, many of them over seventy years of age. There is very little young blood coming into these trades which are regarded as old-fashioned or non-profitable because they cannot offer high wages with their own limited or restricted output and markets.

But here and there, thanks to official support and the unstinted service of many who care for these old jobs, the younger generation is being trained in such crafts and taught their true vocational value. At Market Lavington, in Wiltshire, there is a unique school where all kinds of crafts are taught, from basket-making to saddlery.

The Rural Industries Bureau, of London, also does useful administrative and advisory work in this direction, training working men and helping them with costing and marketing difficulties. So often real skill is lost to the public through a lack of working knowledge of modern business methods, income tax, and so on.

In all these cases the accent is not on the "pretty-pretty", antique-curio aspect of such craftwork, but on the real, living value of this hereditary skill in the world of today, and the deep satisfaction it gives to user and maker alike.

Methodist Magazine

TO ARARAT BY HELICOPTER

DR. Aaron J. Smith of Greensboro, N.C., who still dreams of finding Noah's Ark on "the mountains of Ararat," has plans for a new expedition—this time by helicopter.

"A helicopter would take us into hidden valleys impossible to reach on foot," he said. Dr. Smith's expedition in 1949 drew criticism from the Russians, who charged that the expedition was a "Biblical masquerade" to spy on the Soviet Union.

(Continued from column 2)

master that his name and the boy's was Pappatheodorokomoundoronicolucopoulos, and that nothing less would do!

By the way, the longest English surname is thought to be Featherstonehaugh. The shortest name in the world is just O—one that is fairly common in France.

THE GAME THAT GAVE ITS NAME TO PALL MALL



UNIQUE IN BRITAIN, and probably in the world, is the court in the grounds of the Freemason's Arms, on Downshire Hill, Hampstead, where the ancient game of Pallie Mallie has been revived. The game was introduced into England from France by Charles II, who so liked it that he gave its name to what is now Pall Mall. It is played by propelling ten-pound lignum-vitae balls, seven inches in diameter, through a swivelling iron ring, seven and one-half inches in diameter, by means of a cue with a ring on the end.

Robinson Crusoe and the Bible

THE place the Bible had in the life of Robinson Crusoe during his thirty years as a shipwrecked mariner is emphasized in a "Tract of the Month", issued by a Scottish depot.

In the famous story written in the form of a diary by Daniel Defoe, "the father of the English novel," a verse of scripture came to the rescue of the hero upon three occasions.

The first time was during a spell of sickness. Searching in a chest for a roll of tobacco—he recalled that the Brazilians used tobacco as a medicine—he found a Bible, which he opened casually to the verse, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

He wrote in his diary: "The words

were very apt to my case and made some impression on my thoughts at the time . . . though not so much as they did afterwards. . . Before I lay down I did what I have never done in all my life. I knelt down and prayed to God to fulfil the promise to me."

Recovered from his illness, Crusoe began reading the New Testament, with the result that he became deeply affected by the wickedness of his past life. "Now," he wrote, "I began to construe the words mentioned above. 'Call upon me, and I will deliver thee', in a different sense from what I had ever done before; for then I had no notion of anything being called deliverance, but my being delivered

from the captivity I was in . . . the island was certainly a prison to me . . . but now I learned to take it in another sense. Now I looked back upon my past life with such horror, and my sins appeared so dreadful, that my soul sought nothing of God but deliverance from the load of guilt that bore down all my comfort."

The third verse of scripture came to Robinson Crusoe when he realized that there were savages on the island. Through reading the Bible he did not hesitate to commend himself to the protection of God and to pray to be "delivered out of the hands of the barbarians." The gift of a friend, Man Friday, was an outcome of that prayer and Crusoe became "an instrument under Providence, to save the life, and, for ought I know, the soul of a poor savage, and bring him to the true knowledge of religion, and of the Christian doctrine."



SERVED IN DENMARK AND CANADA

Lt.-Colonel and Mrs.
M. Junker Enter
Retirement



NOT many years after the work of the Army was established on the west coast of Denmark, Matthias Junker began attending the company meetings and other young people's gatherings. His parents had already found Christ in the Army, and he was converted at the age of fourteen, becoming a soldier a year later.

At seventeen, young Matthias received the call to officership and, soon after entered the training college in Copenhagen. A number of years were spent on the field, during which he had to take time out for a period of military service. In 1914, the young Dane was transferred to Canada, being sent to assist at the Scandinavian Corps in Winnipeg, Man. Appointments at Swift Current and Moose Jaw, Sask., and Kenora, Ont., followed.

Ministered to Prisoners

In December, 1915, Captain Kristina Rem arrived from Denmark, and the young couple were married in Winnipeg. They commanded corps in Winnipeg, Fort William, Ont., and Prince Albert, Sask. In the latter appointment, a service was conducted weekly at the provincial jail, when as many as twenty to thirty men knelt at the Mercy-Seat on a Sunday, finding Christ. Interviews and meetings with the women were held during the week. Terms at Saskatoon, Sask., Victoria, B.C., Calgary, Alta., and Winnipeg Citadel followed, with a few months spent in the men's social centre at Calgary, and a visit to the staff college in London, Eng. Command of the Northern Saskatchewan Division gave added responsibility in leadership.

When the eastern and western territories were amalgamated, the Junkers found themselves in social service work again, serving thousands of lads with meal and bed-tickets during the depression of the '30s—first in Vancouver, B.C., and later in Edmonton, Alta. Some mornings forty or fifty destitute young men were taken from the police courts and cared for. Weekly Bible classes were held with prisoners, and the Colonel was spiritual

A SHEPHERD OF SOULS

Mrs. Field-Captain A. Auckland Goes Home

ON the first day of the annual native congress at Prince Rupert, B.C., Mrs. Field-Captain A. Auckland, stationed with her husband at Metlakatla, said to the Field-Captain "I am going to be with Jesus" and then urged him to attend the meetings. They were her last words and two days later she was promoted to Glory, at the age of seventy-nine years.

Mrs. Auckland was a faithful and energetic worker as the wife of the corps sergeant-major at Metlakatla. The corps history book records many instances of backsliders being restored to Christian service by her efforts in visitation.

Later in life, when her husband was appointed as Field-Captain, Mrs. Auckland gave her best to help retain the spirit of The Salvation Army in a village that has been slowly declining in population for a number of years. She was "full of wisdom" and revered in the community.

advisor to six men who were to receive the death penalty, going with them to the gallows. In all cases the condemned men acknowledged Christ as Saviour. At Edmonton, the Colonel was also probation officer, and more than 200 offenders were paroled to the Army during his two-year stay.

The Colonel was returned to Saskatchewan as divisional commander in 1936 and, later, commanded British Columbia South and the Montreal and Ottawa Divisions. When, in 1939, war broke out he organized the Red Shield work on the West Coast. Advisory boards were also established during his term of office there.

Mrs. Junker, who has been a faithful helpmate throughout the years, was attracted to the Army as a child and became a junior soldier and corps cadet. Her parents, however, insisted that she attend the church confirmation classes. The pastor asked Kristina why she did not attend church and, on learning that she went to The Salvation Army, declared that it was not a religious organization and he could refuse to confirm her. "But I am saved," said the corps cadet. Whereupon the pastor told her that no one could be saved in this world.

Years later, after the pastor had become Bishop for Denmark, Mrs. Junker attended the fiftieth anniversary meeting of the Army's opening in that country (at which the king, the queen and the royal family were present), when the bishop warmly eulogized the work of the Army.

The Colonel and his wife have been blessed with three sons and, on retirement, express gratitude to God for all His benefits throughout the

IN NORTHERN B.C.

With The Field Secretary

Prince George, B.C., Corps (Envoys and Mrs. A. Mansell) was visited by the Field Secretary, Colonel Gilbert Best, and Mrs. Best, on their way to conduct the annual Native Congress at Prince Rupert. The comrades who gathered on Saturday evening were greatly blessed as the Colonel spoke on "Prayer and the Need for Revival". On Sunday the services were really inspired of God and three souls sought the Lord at the close of the evening meeting. The Colonel also took part in the weekly Radio Sunday School which is conducted by this corps each Sunday afternoon and reaches many who live where there are no Sunday Schools to attend. On Monday evening Colonel and Mrs. Best visited Willow River, some twenty miles distant, where there is a thriving outpost home league. The Home League Secretary, Mrs. B. Smith, arranged for a public meeting in the Baptist Church and at the close of the Colonel's message a young boy knelt at the Mercy Seat.

Jail Meetings Attract Inmates

On a recent weekend the corps had a welcome visit from Major Gerald Wagner, Prison Representative, Vancouver. The presence of the Holy Spirit was felt in the meetings on Saturday night and Sunday and a man and woman knelt at the Mercy Seat for restoration at the close of the Sunday night meeting. Services were held at both the men's and women's jails throughout the day, the inmates joining heartily in the singing of well known hymns and listening very attentively to the message of salvation. Major Wagner was able to have personal interviews with a number of the prisoners and to become acquainted with the prison staffs and the officials of the Royal Canadian Mounted Police stationed here. On Monday morning he attended the Police Court session and met the magistrate.

years. Their comrades everywhere will wish for them continuing days of health and usefulness in the service of their Master.

TERRITORIAL VERSITIES

Captain and Mrs. E. Ingleby, Renfrew, Ont., have had their home gladdened by the arrival of a baby girl.

Field-Captain A. Auckland, Metlakatla, B.C., has been bereaved of his wife, who was promoted to Glory from Metlakatla.

Mrs. Sr.-Major H. Martin has been awarded a Long Service Star, denoting the completion of thirty-five years' service as an officer.

It has been arranged for Sr.-Major E. Pearo to conduct the morning devotional period over CBL from October 5 to 10, inclusive.

Candidate Amy Eacott, daughter of Brigadier and Mrs. C. Eacott, has received the degree of Bachelor of Science in Nursing from the University of Western Ontario.

The financial secretary acknowledges with thanks receipt of a donation of \$10 from an anonymous donor who wrote, "Keep up the good work."

Brigadier S. Joyce, Montreal Men's Social Service Centre, has been bereaved of his youngest brother, Joe, who passed away suddenly in Vancouver, B.C.

Before her recent farewell from New Glasgow, N.S., Mrs. Major R. White was honored with a life membership in that city's branch of the Women's Christian Temperance Union.

Brigadier F. Oxley desires to thank the many comrades and friends who sent expressions of sympathy and assurances of prayer in the promotion to Glory of her sister, Mrs. G. Austin.

Sr.-Major and Mrs. A. Thomas, Canadian missionary officers in Chile, South America, desire to express to Canadian comrades their thanks and sincere appreciation for prayers and letters, which have been of great encouragement to them in the task of winning souls for Christ.

Mrs. Lt.-Colonel T. Greenaway, who was recently promoted to Glory in England, was the mother of two "Empress of Ireland" survivors—one-time members of the Canadian Staff Band—Thomas and Herbert Greenaway, as well as grandmother of Maisie Ringham, the trombonist who recently visited Canada.

Two cub leaders in New Zealand would like to correspond with someone in Canada who is interested in exchanging ideas and literature concerning scouting and cubbing. Any interested persons, should write direct to: Miss Evelyn Millard, 11 Frederick Street, Palmerston North, New Zealand; and Miss Ngaire Law, 11 Clausen Street, Palmerston North, New Zealand.

sented the officers of the various branches of Army service in the city of Edmonton in honoring the farewell leaders, Corps Treasurer Holmes, of the Citadel Corps, represented the local officers, soldiers, and adherents of the different corps, expressing their appreciation of the help and blessing received. Mrs. Merrett spoke words of farewell, after which the Colonel gave the salvation message.

During the officers' furlough the meetings were conducted by several local officers and comrades, including Corps Treasurer Holmes, Corps Secretary Mrs. Mail, Brother M. Battick and Songster Eileen Battick. Sr.-Major and Mrs. B. Jennings also conducted the meeting on a Sunday night.



A FISHER OF SOULS

Sr.-Major and Mrs.
H. Porter Terminate
Active Career



Senior-Major and Mrs. Hubert Porter, who have both completed almost forty-one years of officership, have entered retirement. During their service they commanded some of the large corps in Newfoundland and saw many souls won for the Kingdom.

Sr.-Major Porter has been a fisherman all his life, first as a lad on the rough Newfoundland waters and then as a fisher of souls. Converted in the Harwood Corps, he entered training at St. John's Nfld., in response to the call to full-time service for his Master. He was commissioned in January, 1913, and has since held twenty-seven appointments, including such corps as Twillingate, Bonavista, Bishop's Falls, Carbonear, Dildo, and Springdale.

Commenced as Teacher

Mrs. Sr.-Major Porter, who as Captain Ida Jennings was married to the then Captain Porter in 1918,

entered the work from Moreton's Harbor, Nfld. Her service began in 1913 as a teacher and she was commissioned as an officer in 1915, being stationed at Channel, Twillingate, and Burin before her marriage. In all their appointments together Mrs. Porter ably supported her husband.

There are six children, three living in Newfoundland and three in Toronto, Ont.

DIVISIONAL LEADERS FAREWELL

On a recent Sunday at Edmonton, Alta., Citadel Corps (Sr.-Captain and Mrs. A. Pitcher) the salvation meeting was led by the Divisional Commander and Mrs. Lt.-Colonel F. Merrett. This was their farewell meeting and the occasion was used to pay tribute to their leadership during their stay.

Sr.-Major B. Jennings repre-

SAVED AT THE BEACH

Brantford Band at Gravenhurst

The comrades at Gravenhurst, Ont. (2nd-Lieut. C. Broughton, 2nd-Lieut. B. Marshall) had a weekend of blessing during the visit of the Brantford Citadel Band (Bandmaster G. Homewood).

The band arrived on the Saturday and, following supper arrangements, the musical part of the schedule got under way at once with a march of witness from the hall through the main street. This ended with an open-air meeting, at which the visitors' message was heard by crowds of people.

Following this, the band went by bus to Bala, accompanied by Gravenhurst comrades, where another open-air meeting was held in front of the dance hall in that village.

Sunday's proceedings began with an instrumental sextet going to the sanatorium for the weekly program of music and message and the remainder of the band going to lead open-air gatherings.

The holiness meeting was conducted by 1st-Lieut. W. Bessant, of St. Stephen, N.B., who was travel-

ling with the band. The presence of God was mightily felt and blessing and inspiration resulted from the service. During the afternoon the band gave a musical festival in the Bracebridge Town Park.

Following the evening open-air effort, the band went to Gull Lake Park, where a Gospel service was held from the band-stand. This stand is right over the water and, as the people were seated on the bank listening, it was reminiscent of Christ preaching by the seashore. The service was conducted in Salvation Army style, with choruses and testimonies. Captain R. Hollman, of Sydney, N.S., who also accompanied the band, gave the message.

There was great rejoicing when, following the message, four young people came down the boardwalk, out to the band stand, and knelt there at an improvised Mercy-Seat. The presence of the Holy Spirit was evident and many heard the Gospel there who would never attend a church.

The weekend was brought to a close by another musical festival, presented from the same band-stand and presided over by Mr. C. Vincent, Mayor of Gravenhurst. Throughout all the events of the band's visit, blessing and the message of the Gospel were brought to hundreds of people whom it has not been possible to reach in the usual way.

MANITOBA DIVISION MUSIC CAMP

THE Manitoba Division 1953 Music Camp may not have been the largest in enrolment but it was amongst the most enthusiastic. Perfect weather was experienced, so that the camp curriculum was carried through without a change.

The Divisional Young People's Secretary and Mrs. Major C. Everitt were in charge, with students from points far apart as Brandon and Port Arthur (about 600 miles). The polio epidemic, which has been so severe in Manitoba, resulted in some cancellations, including almost a dozen from one corps alone.

The nightly vesper services were highlights of the week, leading up to the Saturday night campfires and the Sunday morning holiness meeting, which resulted in seekers at the Mercy-Seat.

Brigadier and Mrs. A. McInnes and Major and Mrs. A. Dale visited the camp and took part. The last-named officers were in charge of the final Sunday's meetings, including the presentation of awards.

Sr.-Captain T. Dyck was the chief counsellor and the instructors included 1st-Lieuts. E. Brown and B. Halsey, 2nd-Lieuts. H. Fraser, W. Brown, and W. McKenzie, Pro.-Lieuts. A. Waters and V. Walter, Bandmasters D. Simpson and C. Risby, Bandsman W. Hatch, Mrs. Risby, and Mrs. Blackman. Counsellors were Mrs. Sr.-Captain Dyck, 2nd-Lieut. G. Ramm, Mrs. C. Risby, and Dorothy Townson.

The announcement of awards re-

THE CHIEF OF THE STAFF

Greets Army Musicians

ON assuming the office of the Chief of the Staff I would like, and Mrs. Dibden joins with me, to send a message of warm greeting to bandsmen, songsters and Salvationist musicians everywhere.

For over fifty years we have been associated with the Army's musical forces. From this long and happy personal experience we have (none could miss it) something of the persistent toiling, the sacrifice and devotion which, hand in hand with satisfaction in service and joy in fellowship, are the inheritance of so many of our comrades.

I look back with joy to those years when I was privileged to play and sing, first as a bandsman, then as a corps officer, and later as an International Staff bandsman. Through the years I have watched the gradual improvement in our musical technique and achievement; the widening of the scope and opportunity which is afforded to our musical talent. None can count the blessings radiated through this ministry in the past; none can estimate its spiritual worth now. Therefore in my heart is the prayer that for today, in village and city, the beat of the Army drum, the music and the sound of our singing shall have their influence and impact upon the communities of this needy world.

It is a far cry from the moment when the International Staff Band first played the Richard Slater classic, "The Stilling of the Storm," to that recent historic occasion when the beauty of Dean Goffin's "Symphony of Thanksgiving" broke into our hearts at the Royal Festival Hall. Such a comparison emphasizes not only that our music is changing but that the heart of it remains sincere and true to its original purpose. It is a far cry from, say, the dusty path that linked Jerusalem with Emmaus to

those modern highways that span the continents of the world; but not too far for our Saviour, this Son of God and Son of Man, for out of the barren tomb in Palestine there has gone forth One whose ways compass the ends of the earth. Thus, as we open up and enlarge our musical highways, so long as He is there all will be well. Better still, other lips than ours will also be constrained to utter the apostolic cry, "Did not our hearts burn within us?"

We, with you, are pledged, as we have so long been, to wage a good warfare, to preach Jesus Christ, and to sound out the proclamation of the Kingdom. There is something vital and enduring in this good fellowship of hearts which has banded together so many of varied character, of calling and class. Please God, He shall continue to prosper such fellowship and the work of our hands so that, one day, none of us shall be ashamed of the contribution which we are now enabled and privileged to make for the Lord Jesus and the Kingdom's sake.

And so, in coming to this high office and responsibility, I remind myself and you of promises and vows personally made, of One who is faithful and just, and of the verse of the Wesley hymn which says:

To serve the present age
My calling to fulfil;
Oh, may it all my powers engage
To do my Master's will.
So let us go forward together in
service for our Master.

GETTING BETTER

RETIRED Bandmaster Herbert W. Twitchin writes to say that both he and Mrs. Twitchin are making favorable progress in the Garth Nursing Home, Dorking, after their unfortunate accident.

The bandmaster sustained a fractured left knee cap, injury to a hip, and a number of bodily bruises. Mrs. Twitchin's face was cut, her ribs, legs and an ankle damaged. An operation on the bandmaster's knee was successful, and he withstood the setting of the pelvic bone quite well. Mrs. Twitchin has also bravely borne all the treatment necessary to ensure good recovery. Rest is essential for them both.

They give praise to God for all mercies received and send greetings to all our readers.

The Musician

Governor Berdsley of Iowa, U.S.A., requested 2nd-Lieut. and Mrs. E. Miller, of the Central Corps, Des Moines, to sing a duet at his recent inauguration.

Trans-Canada Airways report that a songster-leader's can was left on a plane on a flight from Chicago to Montreal via Toronto on August 28. Enquiry should be made to Mr. Wisdom, T.C.A., Montreal. The phone number is UN 6-5671, local 200.

WEST COAST MELODY-MAKERS IN CAMP



MUSIC CAMP, VANCOUVER, B.C. A picture of the staff and students at the 1953 Divisional Music Camp, held at Hopkins Landing, B.C. To the extreme left may be seen the Divisional Commander, Brigadier R. Gage, the Divisional Young People's Secretary, Sr.-Major W. Lorimer, and Divisional Bandmaster S. Collier.

Official Gazette

APPOINTMENTS—

Lieut.-Colonel Alfred Keith—Divisional Commander, Montreal and Ottawa Division
Lieut.-Colonel Frederick Merrett—Divisional Commander, London and Windsor Division
Major William Ross—Divisional Commander, Alberta Division

RETIREMENT FROM ACTIVE SERVICE—

Lt.-Colonel Matthias Junker, out from Oksbel, Denmark, in 1907. Mrs. Junker (nee Christina Rem), out from Tempel, Denmark, in 1913. Last appointment, Divisional Commander, Montreal and Ottawa Division. On July 30, 1953.

Senior-Major Hubert Porter, out from Horwood, Nfld., in 1913. Mrs. Porter (nee Ida Jennings), out from Moreton's Harbor, Nfld., in 1915. Last appointment Wellington, Nfld. On September 1, 1953.


COMMISSIONER

Coming Events

Commissioner Wm. R. Dalziel

Winnipeg Congress: Thurs-Tues Sept 24-26
Vancouver Congress: Thurs-Tues Oct 1-6
Halifax Congress: Thurs-Tues Oct 15-20
Toronto Congress: Thurs-Tues Oct 22-27

The Chief Secretary

COLONEL R. HAREWOOD
Yorkville: Sun-Mon Sept 27-28
Long Branch: Sun Oct 18
Toronto Congress: Thurs-Tues Oct 22-27

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301 Hastings St. E., Vancouver,
B.C., phone Hastings 5328 L.

The Field Secretary

COLONEL G. BEST

Winnipeg Congress: Thurs-Tues Sept 24-26
Vancouver Congress: Thurs-Tues Oct 1-6
Halifax Congress: Thurs-Tues Oct 15-20
Toronto Congress: Thurs-Tues Oct 22-27

International Youth Secretary

COLONEL K. WESTERGAARD

Winnipeg Congress: / Thurs-Tues Sept 24-26
Vancouver Congress: Thurs-Tues Oct 1-6
Vancouver: Wed Oct 7: Young People's
Locals' Conference and Youth Rally
Victoria: Thurs Oct 8: Young People's
Locals' Conference
Calgary: Sun-Mon Oct 11-12
Edmonton: Wed Oct 15: Young People's
Locals' Conference and Youth Rally
Saskatoon: Fri Oct 16: Young People's
Locals' Conference and Youth Rally
Regina: Sat-Mon, Oct 17-19
Toronto Congress: Thurs-Tues Oct 22-27
Commissioner B. Orames (R): Guelph:
Sat-Sun Oct 10-11
Lieut.-Colonel G. Carter (R): Rowntree
Sun Oct 18
Lieut.-Colonel E. Carey (U.S.A.) Wind-
sor, Ont Sat-Sun Oct 10-11
Lieut.-Colonel A. Cedervale (U.S.A.):
Guelph Reformatory: Sun Oct 18
Lieut.-Colonel C. Wiseman: Long Pond:
Sun Sept 27; St John's Temple: Thurs
Oct 1.

Territorial Team of Evangelists
Winnipeg Congress: Sept 24-29
Brandon: Oct 2-12
Edmonton: Oct 16-18

Brigadier W. Cornick

Hampden: Oct 9-14
Seal Cove, W.B.: Oct 16-20
Baie Verte: Oct 26-Nov 2

Everyone of us lives under one of
two tents—Con-tent or Discon-tent.

When Tolerance Is Disloyalty

(Continued from page 3)

evening sacrifice, that there was neither voice nor any that regarded."

Their time had passed. Baal had failed in the ordeal by fire. A silence must have fallen upon the people.

One cannot read the words without sensing the tenseness of it all. "And Elijah said unto all the people, Come near unto me. And all the people came near unto him." "And he repaired the altar that was thrown down." The people came back to the place they had forsaken. Perhaps they helped to gather the stones they had in their anger flung aside. "And with the stones he built an altar in the name of the Lord." He put the wood in order and laid the bullock on the wood. And lest he should be accused of trickery, the sacrifice—the altar—the ground were soaked in water.

The silence deepened, feelings were too tense for sound. Only the voice of Elijah could be heard. Listen: "And it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word, hear me, O Lord, hear me, that this people may know that Thou art the Lord God and that Thou hast turned them back again." Then the fire of the Lord fell.

I used to think it was all a risky challenge. The outcome seemed delicately balanced. Suppose the issue had gone the other way? Then the name of Jehovah would not have been heard in the land for many

a day. Such thoughts do not decide Elijah's actions. It was not his concern to contemplate the results. It was his work to build the altar of witness. He knew compromise had brought overthrow. He knew contest would bring victory. He was sure God would vindicate His cause. His prayer is suffused with a comprehensive intimacy. He and God were in a noble alliance. When truth compromises, it is defeated; when truth hesitates it is lost. When truth challenges evil it is never denied its victory.

Thus history is repeating itself today. Many there be who tell us, "The altar of the Lord is thrown down." We have had a number of books assuring us this is so. Sometimes our hearts fail us because of fear. Here in this story we have encouragement and perhaps a clue to the way of triumph. God wants a witness amongst the people; Christ wants someone to stand with Him.

John Wesley brought religion out of the churches into the common life of ordinary people. He contested England for the Kingdom of God. "The highways and hedges heard the voice of the Son of Man." I do not suggest we should use his methods today. The occasion for them may have passed. But I do plead for a similar spirit of enterprise and competition. There is a place for argument; there is a wider place for consistency of life. There is always a place for consecration and zeal. Compromise "doth make cowards of us all," and we lapse into silence when we have a tale to tell.

We have considered religion as faith, hope and charity. It would not be spoiled with more heroism

(Continued in column 4)

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Address all communications to the Men's Social Service Secretary, 538 Jarvis Street, Toronto 5, marking "Enquiry" on the envelope.

CHAPMAN, Joseph, Wilfred, Horace. Born in Canada in 1917; 5 ft. 9 inches, dark brown hair, blue eyes, tanned complexion. Is French Canadian and uses christian name. Wife in England anxious to hear from him. 11-140

HOGAN, Trygg. May be using names Toblassen or Johnson. Born in Norway in 1901, is medium height, with curly hair and blue eyes. Last known address Howard Street Toronto. Friends anxious to hear from him. 10-298

BRIGNALL, William: 25 years. Born in Ontario, last known address, Locust Hill Street, Toronto. Uncle anxious to locate. 11-135

FAUTEUX, Romuald, French Canadian, 5 ft. 5 inches, weighs 155 lbs. and fair complexion. Is textile Weaver by occupation. Last known address Lagache-tiere Street, East, Montreal. Friends anxious to hear from him. 11-041

STEWART, William R. W. last known address Grove Street, Hamilton, and worked for the Hamilton Street Railway. Wife is very anxious. 10-938

TAYLOR, George and May. Last heard from 10 years ago. George was then working for Canadian National Railways. Joseph in England is not well and anxious to hear from his brother and sister. 11-171

SMITH Edna: Born in England, age 34 years, Medium height, weight 115 lbs. Dark brown eyes, dark brown hair. Came to Canada from England in June 1953. May be using name of CHANGLER or Lynn. Husband anxious for wife to return home. 11-149

REEVES Alexander Buchanan: Born in Prince Edward Island 1896. Height 5 ft 10 ins; weight about 160 lbs. Brown eyes, grey hair, may be working in Ontario. Wife anxiously waiting word from him. 11-151

(Continued from column 3)
in it—Christian politicians maintaining for the faith in the legislature; Christian men with a sense of vocation in their business, even at the risk of a lower percentage of profit; Christian educationists seeking the foundation of character and morals for their scholars in a friendship with Christ; members of the Church everywhere standing by those things by which the souls of men do most surely live. If we be indifferent to it we cannot persuade other people religion is a desirable thing.

A new paganism has challenged the world. Millions feel in their hearts it has to be cast out. There can be no appeasement. The altars cannot live side by side. There can be no mutual recognition and respect. Though it be an ordeal by fire we must be true to our principles.

The War Cry

Official organ of The Salvation Army in Canada and Bermuda. William Booth, Founder; Albert Orsborn, General; William R. Dalziel, Territorial Commander. International Headquarters, Denmark Hill, London; Territorial Headquarters, 538 Jarvis Street, Toronto 5, Ontario, Canada.

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SUBSCRIPTION RATES: A copy of The War Cry, including the special Easter and Christmas issues, will be mailed each week for one year to any address in Canada or the United States for \$5.00 prepaid.

CANDIDATE WINS FATHER

A recent Sunday was a day of rejoicing in the Regina Citadel Corps (Sr.-Captain and Mrs. J. Robertson) when the night meeting closed with five seekers at the Mercy-Seat three for salvation and two for consecration.

In the morning meeting, Pro.-Lieut. I. Jarvie, gave an account of his stewardship and his words appealed to his comrades for he is a product of the Citadel Corps. In the meeting sat his father—who had been a backslider for some considerable time, though a constant attendee at the services. At night he came back to God in answer to his son's prayers.

The commanding officer was in charge of the evening service, in which the members of the Bessant family said farewell and Bandsman David, played a euphonium solo. The two sons of the present Bandsman (Salter) were given a welcome to the corps as were others present in the meeting, including a young bandsman from Toronto. The meeting ended with a prayer-ring of earnest comrades around the five who had knelt at the Cross.

On a recent Saturday night a man, who had been listening to the open-air meeting followed two of the bandsmen to the hall, where he knelt in the bandroom and found salvation prior to leaving next day for his work in a distant part of the province.

Both old and young comrades are zealous soul-winners.

The greatest sit-down strike in the world is in our churches where those who claim to be saved, have never yet become fishers of men.

Tidings from the Territory

DIVISIONAL LEADERS SAY FAREWELL

THE four corps in Windsor, gathered in force on a recent Sunday morning to say farewell to the Divisional Commander and Mrs. Lt.-Colonel A. Keith, who were being transferred from the London and

Mrs. Lt.-Colonel Keith thanked all who had helped to make their stay in the division such a happy and useful one. The Colonel expressed his appreciation for the support he had received, and gave

STORY OF THE WEEK

YOUTH WINS YOUTH

A young bandsman of the Peterborough Corps became interested in the spiritual welfare of a companion who had grown up with him—had attended school with him, and was now in a well-established business in the town. Having led this youth as far along the path that leads to salvation as he could, he advised his getting in touch with the Commanding Officer, Sr.-Major H. Roberts. This was done, and the Major called on the young man in his father's place of business, and found he was definitely anxious to make his peace with God, and live a life of service.

The two knelt together, the Major explained to him the Way of Salvation, got him to pray for himself, and had the satisfaction of leading him to claim the victory. Since then, the young man has attended meetings, has testified, and shows every sign of becoming another zealous youth worker to add to the great army of young Canadian Salvationists who, all across the Dominion, are waging goodly warfare in this special Youth Year campaign.

Windsor Division to the Montreal Division.

Corps Secretary A. Dalrymple, of Partington Ave., spoke for the local officers and soldiers, and the young people were represented by Young People's Treasurer Beverley Dix, of Walkerville. Mrs. Sr.-Major R. Bamsey was spokesman for the women of the area.

thanks to God for every victory and advance, at the same time reminding his audience that the present position could only be maintained, and the future improved, by complete surrender to the will of God.

Others taking part were Brigadier Doris Barr, Superintendent of Grace Hospital, and 2nd-Lieut. R. Allen, of East Windsor. The Citadel Band

and Songster Brigade also contributed selections.

In the night meeting held in the Chatham Citadel, Bandmaster C. Goldsmith represented the local officers and soldiers, while Home League Treasurer Mrs. A. Goldsmith spoke on behalf of the sister comrades. Mrs. Major F. Tilley and Sister Joy Goldsmith also took part, and the band and songster brigade provided music.

Mrs. Keith thanked the women for their support, and the divisional commander delivered a challenging message, and an appeal to the unsaved.

On Friday the officers of the division partook of supper provided by the league of mercy members in the London Citadel.

Officers' Council

A council followed in which Sr.-Major Doris Thompson, of Bethesda Hospital, represented all departments except the field, Captain G. Wright, of Kingsville, speaking for the corps officers. Prayer was offered by Sr.-Major H. Chapman, of the Public Relations Department.

Mrs. Keith expressed her appreciation for all the efforts of the officers on behalf of the home league and league of mercy. The Colonel, after reviewing the progress made during the past four years, gave a thought-provoking message, reminding all that work will be ineffectual and vain unless God is in it.

The following Sunday morning in London Citadel was a time of refreshing when the divisional leaders said farewell to the London comrades in a united meeting.

Corps Treasurer L. Chapman, of South London, expressed the good wishes of the local officers and soldiers, and League of Mercy Treasurer Mrs. D. Cameron spoke for the women.

In reply, Mrs. Keith went back in memory to the time she sought and found the Lord in that same building and also farewelled for the training college from there. She thanked all who had been of help to her and gave glory to God for every opportunity and privilege of service that had come her way.

The divisional commander, in a forceful message, expressed the thought that complete surrender is essential to bring about an effective force in the world.

Others taking part were Sr.-Major N. Jolly, Superintendent of Bethesda Hospital, and Sr.-Captain B. Bernat, of East London. The Citadel Songster Brigade and the South London Band provided the music.

The Divisional Young People's Secretary, Major D. Sharp, piloted the various farewell gatherings.

War Crys are being returned to the Printing Department with postage due charges, and these cannot be identified, due to the fact that the sender fails to add the return address. It would be appreciated if corps officers and subscribers, who are mailing The War Cry to friends or customers, would mark clearly the address of mailing.

and family, came from England many years ago and became a soldier of West Toronto Corps. Until failing health intervened she was regular in her attendance at the meetings. Her testimony was definite and expressed the sincerity and simplicity of her trust. She is survived by her husband, sons, and daughter.

The funeral and memorial services were conducted by the Corps Officers, Brigadier and Mrs. W. Jones, assisted by Sr.-Majors B. Bourne and L. Bursey.

The Cross Exchanged For The Crown

HEAVEN'S JOYS BEGUN IN THE BETTER WORLD



SISTER E. MYERS Charlottetown, P.E.I.

A warrior who served God consistently both in Prince Edward Island and at Hamilton, Ont., Citadel, in years gone by was promoted to Glory from her home after a lengthy illness. A "Mother in Israel" to many, she will be remembered for her steadfastness unto the Lord and as a prayer warrior whose presence could be felt in a meeting.

A large crowd attending the funeral attested to the esteem and influence in which Sister Myers was held by both Salvationists and other citizens. The service was conducted by the Commanding Officer, Sr.-Captain L. Titcombe, assisted by Brigadier A. Martin (a former commanding officer) who was furloughing on the island at the time.

The Charlottetown Citadel Band headed the march from Sister Myers' residence to the citadel for the service. She is survived by her husband, Brother C. Myers.

SISTER PATRICA WARREN Sudbury, Ontario

Sister Patrica Warren was suddenly promoted to Glory on a recent Saturday evening through a drowning accident at Blind River, Ont. She was visiting Blind River with her father and other members of her family when the accident took place.

Patrica was fifteen years of age and took a deep interest in the young people's work at the corps. Last April she accepted Christ as her Saviour, and was later enrolled as a salvation soldier. She was a regular helper in the open-air meetings and giving a glowing testimony of the saving and keeping power of Jesus Christ was her joy.

The funeral service was conducted by the Commanding Officer, 1st-Lieut. J. Wood, assisted by Pro.-Lieut. A. Creighton, who is in charge of the Skead Road Outpost.

SISTER MRS. G. AUSTIN Riverdale, Toronto

The comrades and friends of Riverdale Corps, Toronto, were shocked by the sudden passing of Sister Ethel Austin, wife of George Austin, bandsman and corps secretary—a polio victim.

After an illness of short duration, and only three days in hospital, Sister Austin was suddenly called from her home and earthly responsibilities, into the presence of the King.

She was only thirty-three years of age, and was busy about her home and family duties when suddenly stricken. She will be remembered by many Salvationists and friends as Ethel Bradshaw—at one time a soldier of North Toronto Corps. She was for a time singing company leader and primary sergeant and, during the war years, was one of the young women who filled the gaps left in the band by enlistment.

Sympathy is extended to her husband George, her five-year-old daughter, Vivian, and her sister, Brigadier F. Oxley, of the women's social department.

BROTHER GORDON TRENNUM Peterborough, Ont.

Brother Gordon Trennum was suddenly promoted to Glory from the Peterborough, Ont., Corps recently. Although enrolled as a soldier of the Salvation Army only this year, Brother Trennum took great pride in being an usher in the meetings and in rendering every service he could.

The funeral service was conducted by the Commanding Officer, Sr.-Major H. Roberts, assisted by Rev. B. Evans and Major H. Everitt (R). Held in the temple, the large attendance paid eloquent tribute to the esteem and respect felt for the departed comrade. The officers and constables of the Peterborough Police Force, in which Brother Trennum was a sergeant, attended in full uniform, as did also the Fire Chief and Fire Brigade.

SISTER MRS. P. ANDERSON Regina Citadel Corps

With the home call of Mrs. Paul Anderson, Regina Citadel Corps has lost a sweetheart whose life has had a telling effect for good on countless numbers. Prior to her marriage she was an officer and when ill-health prevented her continuing "front rank service" she served behind the scenes and in league of mercy work in countless ways.

The funeral service in the citadel was conducted by Sr.-Captain J. Robertson, as was the memorial service the following Sunday night when Corps Sergeant-Major Fulton paid tribute on behalf of the Corps and Mrs. Fulton, League of Mercy Sergeant-Major, spoke for the league of mercy. Captain Robertson gave a challenging message and an invitation for someone to take up the sword that the departed comrade has laid down.

SISTER MRS. W. DOWELS West Toronto Corps

Sister Mrs. William Dowels, West Toronto Corps, has been promoted to Glory after severe physical suffering during which faith never wavered. She always had a firm trust in God.

Mrs. Dowels with her husband

Native Salvationists

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in permitting him to attend the gathering.

Two officer-teachers, Captain Grace Burkett and 2nd-Lieut. F. Mills testified to the reality of salvation and of divine companionship in their lives. Many hearts were stirred by the excellent rendition of "The Hallelujah Chorus" by the visiting band. Mrs. Colonel Best and Major E. Brierly also spoke.

The salvation message, from the field secretary, was a clear exposition of the plan of salvation and the atonement provided through the sacrifice of Christ on the Cross. The reality of the resurrection and final judgment were vividly portrayed and the Colonel exhorted his audience to seek forgiveness and claim the power to live a victorious life.

During the prayer-meeting many heartfelt prayers ascended to the Throne. Emotions were stirred by the singing of choruses, "Jesus is the One," and "Help me along Lord." Many decisions were made which will bear fruit in the days ahead. Amongst the ten seekers who sought forgiveness and restoration was a backslider, who wandered far from the Fold. His sister knelt at his side to thank God for answered prayer in her brother's return.

On Monday morning the officers attended a council conducted by the field secretary. At an officers' luncheon held later, Sr.-Field-Captain W. Moore gave a brief message, and thanked the field secretary for the inspiration and blessing of the congress gatherings.

The Monday evening meeting commenced at an earlier hour, in order to permit the Colonel and Mrs. Best to give their final messages. Owing to the temporary absence of Major W. Poulton—due to the promotion to Glory of Mrs. Field-Captain A. Auckland of Metlakatla—Mrs. Poulton conducted the opening exercises. Treasurer C. Smith, of Hazelton, and Captain Burkett prayed.

Bandmaster Azak accompanied the singing of a congregational

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TORONTO TEMPLE

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in) and "A Starry Crown" (Boon). The Temple Band played the march "In the Firing Line" (Coles) and "Veteran's Delight" (Rance) in which the women's voices from the songster brigade also took part effectively, and the selection "Great and Glorious" (Marshall).

The scripture reading was given by Honorary Bandmaster A. Boys, the announcements by the commanding officer, Sr.-Major Murray.

SUNDAY MORNING

The final Sunday at the Temple began with knee-drill at 9.30 a.m., setting the spirit of faith and expectancy for the day that followed. The territorial commander was again the leader at the morning holiness meeting, and the song, "Come, Thou Fount of every Blessing", lifted the hearts of all before Mrs. Colonel R. Harewood led in prayer.

The Commissioner then linked those present at the historic meeting with thousands across the territory who were remembering scenes at the old Temple. Typical of letters received, he read one from Brigadier C. Knaap, who recalled past victories: "The man who came to the penitent-form in a wheel chair and was able to walk away; the man who came with a revolver in each hand and was gloriously converted". Colonel G. Peacock (R) wrote, reminding them of the Army Mother's words: "You cannot improve the future without disturbing the present."

Two former commanding officers of the Temple Corps (now retired), Brigadier R. McBain and Sr.-Major W. Boshier spoke.

The Chief Secretary, Colonel R. Harewood, led a song, then the Commissioner used an experience of Elisha as an example, as he spoke of the necessity of having clear spiritual vision and for the maintenance of spiritual health. He called for a testing of themselves by those who were present, urging all to renew their personal consecration in a way that would link the best of the past to the hopes of the future. The congregation rose in response

to stand and renew their vows as they sang "Take my life and let it be consecrated, Lord, to Thee". In the presence of the Holy Spirit the last holiness meeting in the Temple came to a close.

SUNDAY AFTERNOON

The citizens' rally held in the afternoon was graced by the presence of Mayor Allan Lamport, who chaired the proceedings. In his introduction of the chairman, the Commissioner remarked that it was fitting that the chief citizen should preside, because he was a warm friend of the Army. In humorous vein he recalled that there was a time when mayors had put Salvationists into prison!

Mayor Lamport expressed pleasure in extending civic greetings and congratulations on the decision to "tear down the old and build a new edifice." "Like many city landmarks it has outlived its usefulness", he said. He thanked the Army for "its innumerable acts of mercy", commenting that the city would hardly be able to carry on without the aid of the organization. "No higher example of Christian living can be found than that found among the membership of The Salvation Army", he continued. In conclusion he wished the corps a speedy and satisfactory conclusion in the building of the new Temple and offered every co-operation of the civic administration and various departments.

Before proceeding with his address, the territorial commander read a cable from the General which said, "We join you in a farewell salute to the old beloved City Temple, making way for the new building, perpetuating and enhancing historic associations. We glory and rejoice in life not broken but continuous. Praying for greater and better things to the glory of God."

The Commissioner contrasted the world of sixty-seven years ago with that of today, reminding his hearers that while modern life is vastly different from those early days, the eternal verities for which the

"GARDEN OF THE GULF"

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new way the Sacred Page that has moved men's hearts down the ages of time—a way that moved swiftly upon the spiritual pulse of the people as conviction spread from heart to heart. Even as he was speaking, a man under the influence of alcohol wended his way to the Mercy-Seat. The Commissioner took time to pray over the kneeling figure, gave an invitation to all present, then launched out again on his dominating theme—finding the Fountain of Life. The tremendous earnestness of the speaker's words left none in doubt as to the Way of Eternal Life. Surrenders were joyfully registered.

Temple stood when it was built remain unchanged, as does man's depravity; the remedy also remains unchanged.

Quickly touching on various aspects of the growth of the Army in Canada, and the distinguished leadership it has enjoyed through the years, the territorial leader pointed out that faith and fellowship helped the early pioneers to victory and would stand the present-day soldiery in good stead. He then went on to draw lessons from the terse Gospel statement, "Jesus sent the people away"—after giving them the matchless Sermon on the Mount. The speaker concluded with the exhortation, "Let us go forward to practice what He preached, to prove what He promised, and to propagate what He proclaimed."

(To be continued)

(Continued from column 1)

song on the piano accordion and Mrs. Best expressed her joy in the assurance of salvation and obedience to God's will. The women officers' party sang "The Lord is My Shepherd" prior to the Colonel's final message, in which he emphasized the importance of living a consistent Christian life. He reminded his audience that their example would influence others for good or evil and exhorted them to help and encourage a weaker brother who might be tempted to go astray. It was the duty of each Salvationist to represent Christ and to introduce Him to others, he concluded.

Canada's Seventy-first Congress

conducted by

THE TERRITORIAL COMMANDER

COMMISSIONER Wm. R. DALZIEL

Supported by the International Youth Secretary,
Colonel Kaare Westergaard and Territorial and
Divisional Officers

DATES AT THE VARIOUS CENTRES ARE AS FOLLOWS:

- WINNIPEG—(Manitoba and Saskatchewan Provinces) Thursday to Monday, September 24-28
- VANCOUVER—(British Columbia and Alberta Provinces) Thursday to Monday, October 1-5
- HALIFAX—(Nova Scotia, New Brunswick, and Prince Edward Island)
Thursday to Monday, October 15-19
- TORONTO—(Ontario and Quebec)—Thursday to Monday, October 22-26
- BERMUDA—Thursday to Tuesday, November 13-17

Further Details Later

Pray For These Gatherings

